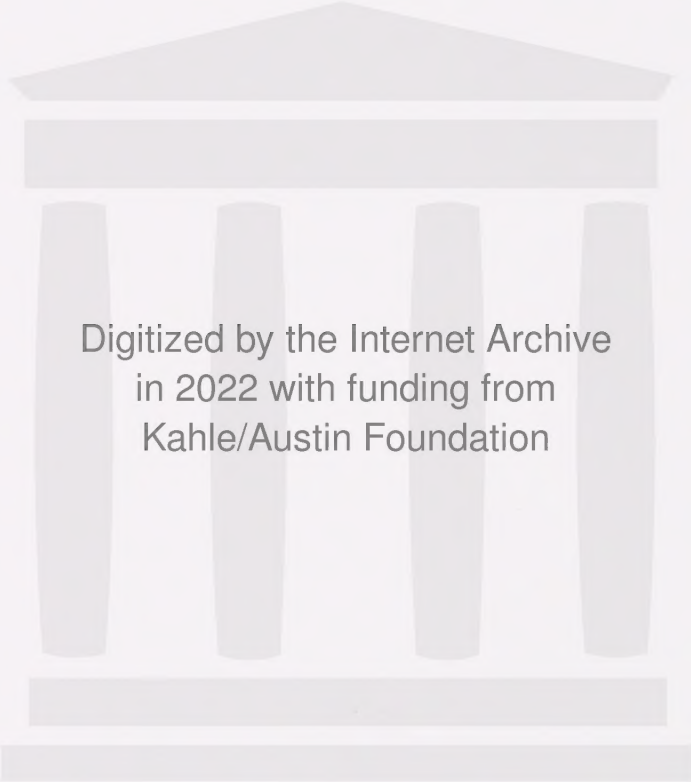


Luther On The Sacraments

**Or The Distinctive Doctrines Of
The Evangelical Lutheran Church
(1853)**



Martin Luther



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LUTHER
ON
THE SACRAMENTS;
OR
THE DISTINCTIVE DOCTRINES
OF
THE EVANG. LUTHERAN CHURCH,
RESPECTING
BAPTISM
AND
THE LORD'S SUPPER:

CONTAINING A SERMON ON BAPTISM, A LETTER ON ANABAPTISM, AND
HIS LARGER CONFESSION ON THE LORD'S SUPPER.

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TRANSLATED FROM THE GERMAN.  
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NEWMARKET:
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1853.

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PREFACE.

In the present volume will be found the Distinctive Doctrines of the Evangelical Lutheran church, on the Sacraments. The three articles which compose the volume, have been translated from the German of Dr. Martin Luther, and they are contained in his entire works, published by John G. Walch, at Halle, in 24 volumes, quarto, from A. D. 1740 to 1750.

The Sermon on Baptism occurs in volume X., page 2513-2593; the Letter on Anabaptism, in vol. XVII., page 2643-2691; the *Dissertation*, or *Larger Confession* on the Lord's Supper, in vol. XX., page 1118-1386.

The Sermon on Baptism, and the Dissertation on the Lord's Supper, were translated by JOSEPH SALYARDS, Principal of the Newmarket Academy; the Letter on Anabaptism, by Rev. SOCRATES HENKEL; and the whole translation has undergone a rigorous and searching collation with the original, by the Rev. AMBROSE HENKEL.

The translator of the Sermon and Dissertation of Luther, has deemed it advisable to prepare a short Introduction, presenting some explanation of the origin and nature of the controversy, as well as the motives of the present publication.

NEWMARKET, Shenandoah, Va.,
January 24, 1853.

INTRODUCTION.

Through a dispensation of grace, no less wonderful than munificent, man has become an agent in his own mysterious purification. To his lips has been committed the Gospel of peace; to his hands, the ministration of the holy Sacraments; and, like the Prophets of Israel, inspirations which he does not comprehend, give eloquence to his voice, and he wields spiritual influences which too frequently, alas! he but lightly appreciates. Confined no longer to the priests of a special people, the *sacred mysteries* have forsaken the Urim and Thummim, have burst the veil of the temple, and become as universal as the waters that cover the earth, or the vegetation that adorns her bosom. The Messiah has come. He has exalted human nature from its deep depravity. He has instituted a new system; has established his church, rich as it is free, and universal as it is perfect. He has left his Word in the air, his purity in the waters. The Author and the Lord of nature, he has sanctified with his own flesh and blood, the consecrated productions of the field and the vineyard. "My flesh is meat indeed, and my blood is drink indeed." His blood has flowed from the cross, his body has reposed in the earth, and the tainted labors of his creative hand are purified from the contamination of Satan. His baptism was the baptism of nature, the regeneration of terrestrial things. Well might he take the bread and the cup, and say to his disciples, "This is my body; this is my blood." Well might he enjoin upon his church the sacred obligation of perpetuating the mystery, with faith in his name; for he alone could foresee and appreciate the physical and moral renovation, which would thus reclaim the future generations of men.

Such were the views which occupied the thoughts, and engaged the meditations of the primitive church; nor did Christianity in the days of her youthful purity, denounce the profound contemplations of Cyril or Athanasius, of Chrysostom or Eusebius, as the dreams of a visionary idealist. Questions infinite in magnitude, from age to age, recurred to the mind, and pressed upon the heart of devout worshippers.—How could a Divine nature clothe itself in flesh? On what mission came the Son of God from heaven? What sys-

tem did he institute? Why does it consist of three elements,—the Gospel, Baptism, the Eucharist? In what relation do these stand to each other? What peculiar office does each subserve in the restoration of man from the malignity of the Fall? What need had Christ to be baptized? Why did he change water into wine? Why did he select *bread* and *wine* for the institution of his Supper? These interrogations, with thousands of similar import, furnished a delightful exercise to reason, and imparted vitality to faith. Such were the deep interrogations,—after the lapse of a thousand years of darkness and ecclesiastical despotism,—which the Greek Paulician, in the twelfth century, brought to the marts of Narbonne and Toulouse, to the banks of the Rhone and Garonne, where the beautiful language of *Oc* was spoken, when he roused the dull credulity of western Europe, and struck the supremacy of the Roman hierarchy with its first terrors. But, appealing to the superstition and cupidity of a semi-barbarous age, the power of Rome triumphed, and the Albigensian heresy was repressed. Then two generations passed away, lulling the immortal mind in the lap of superstition, when once again, liberty and reason dared to struggle for the ascendant. The power of the Papacy was now at its height. Frederick II., the ablest of a long list of German Cæsars, nobly attempted to defend the right of the civil power against the encroachments of the Roman pontiff. But the vengeance of Rome pursued his house to the third generation. Manfred perished on the field of battle; Conradin on the scaffold.

Another century passed by, and the aspect of society was greatly improved. Thousands were studying the immortal works of Plato and Aristotle, of Cicero and Seneca; the powers of the modern languages were developed; the invention of printing had infinitely extended the intercourse of minds; an increasing thirst for knowledge and for spiritual freedom, now again revived the same deep interrogations, and the GREAT REFORMATION began. The spirit of Luther glowed with invincible ardor, Melancthon was learned, the Elector of Saxony was faithful, and the supremacy of Rome was set at defiance.

In the history of those conflicting opinions, which agitated the Reformers in their struggle for spiritual emancipation, will be found the reasons and the apology for all that follows in the present volume. Before the reader of our translation suffers himself to take offence at any thought or expression, which he may consider harsh or acrimonious, let him recollect the spirit of the age in which

it was uttered, the violence, the momentous interest of the conflict, and the fearful necessities of the times. If he feel solicitous to know why controversial writings, which have slumbered for ages, are now revived, let him reflect that the same deep interrogations are again demanding solution in the freedom of our western world; at a time, too, when men are but little prepared for such inquiries, by all the habits, the modes of thought, and the institutions of a partly utilitarian age. For assuredly men seem to have forgotten, that the Unseen alone is permanent and real, and that Truth herself is a personified ideality.

In the Sermon, the Letter, and the Dissertation which follow, Luther brings under review, and refutes with great ability, various pernicious opinions, respecting the holy Sacraments, entertained and defended by the Anabaptists, by Carlstadt, Zwinglius, and Oecolampadus. From actual comparison we are assured, that not a single new argument has been added to the controversy, by the perverse diligence of modern incredulity; but on the contrary, that many of the most formidable objections of Oecolampadius and the Swiss reformer, have either been entirely overlooked, or left unappreciated. In the writings of more recent theologians, who have attempted to revive and defend these opinions, we find nothing but a repetition of the same fallacies, and even the very same references to parallel passages. We find them indulging the same *convenient* latitude in the interpretation of Scripture, and exhibiting the same efforts to escape the pressure of the literal sense, amid the intricate mazes of figure and allegory.

The Sermon and the Letter are directed principally against the Anabaptists, a fanatical sect of reformers, who contended, that Baptism should be administered to adults only—not by sprinkling, but by dipping. They even asserted that the office of magistrate is unnecessary; that all distinctions of birth or rank ought to be abolished; that a community of goods should be established; and that the disciple of Christ may lawfully marry as many wives as he thinks proper. Their first prophet, Münzer, suffered on a scaffold at Mulhausen, in 1525. Some time after, a baker of Harlem, named John Matthias, and a journeyman tailor, generally called John of Leyden, assembling their associates, expelled the inhabitants of Munster, and established a singular kind of republic, over which they ruled with absolute authority, calling the place Mount Zion. The bishop of Munster collected a considerable army, and invested Munster. Matthias with his associates sallied out of the

town, forced the bishop's camp, and returned; loaded with spoil and glory. Elated by this success, and thinking nothing impossible to the favorites of heaven, with no more than thirty of his followers, he went out again to meet the enemy, boasting that, like Gideon, he would smite the hosts of the ungodly with a handful of men. The prophet with his thirty attendants was slain. The Anabaptists, however, far from despairing, rallied under John of Leyden, their other light. Assuming the title of king, in a very short time this enthusiast took no less than fourteen wives. In this his brethren followed his example. The city was taken some time after by surprise, most of the Anabaptists were slain, and their king was made prisoner and put to death.

The unfortunate controversy, which gave occasion to the Dissertation on the Lord's Supper, is said to have originated with Andrew Bodenstein, better known under the appellation of Carlstadt, the place of his nativity. In 1504, this man came to Wittenburg, where, after remaining till the year 1510, he became professor of philosophy. After this he seems to have fallen into various and perplexing controversies. Perhaps in consequence of this he left Wittenburg, and in 1524 was made pastor of Orlamünde. But here again he awakened the spirit of controversy, and excited great asperity of feeling, throwing the images out of the churches, filling the schools with confusion, and publishing several treatises, in which he advised all the young to relinquish their studies. Here, too, his erroneous opinions in relation to the Eucharist were first made public. The Elector of Saxony ordered him to leave the country. After residing some time at Strasburg and Basel, through the intercession of Luther, he was suffered to return to Saxony. On his way he stopped at Kemberg, where assuming the dress of a farmer, he hauled wood to town, and called himself "neighbor Andrew." He remained here till 1528, when he left secretly, and returned to Strasburg. Failing of success, he retired into Switzerland, and in 1530 was made professor of theology at Zurich. From this time up to his death in 1543, he created no disturbance.

Zwinglius at the time was canon of Zurich, a man of extensive learning, uncommon sagacity, and heroic intrepidity of spirit. On the doctrine of the real presence, his opinion at first coincided with that of Luther; but a treatise by Cornelius Honnius, a native of Holland, falling in his way, effected an entire change in his views on this subject. For a long time, however, he withheld from the public any declaration of his recent convictions. In

1525 he published at Zurich his *Commentary on the True and the False Religion*, addressed to Francis I., king of France; and we are told by Hospinianus, in the second part of his *History of the Sacraments*, that Zwinglius wrote this commentary, not with a view to provoke Luther into a controversy, but merely to refute the papistical doctrine of transubstantiation.

Nor had Œcolampadius acquired less distinction by his learning and piety, and by his scrupulous fidelity to the principles of the Reformation. In a work which he published in quarto, A. D. 1521, he makes the following declaration: "We believe simply and without the least hesitancy, that the true body is present, and contained under the bread; the blood, under the wine." Yet this same excellent man, in a sermon delivered at Basel some years afterwards, and published in Latin, professes himself a convert to the figurative interpretation of Carlstadt and Zwinglius. In reference to this portion of his sermon, the learned Erasmus observes in one of his letters: "A new opinion has lately been advanced,—that there is nothing in the Eucharist except bread and wine. I find this opinion in a sermon of John Œcolampadius; and he has fortified it by arguments and testimonies, not only numerous and difficult to be refuted, but such as would seem capable of deceiving the very elect." It is easy to perceive here, that this eminent linguist coincided with Luther on this subject; though a lengthy controversy afterwards sprung up between them, in quite a different department of theology.

Such were the leading divines of the age, who elicited the triumphant refutation composing the present volume. Nothing confirms more strongly the remark of Macauley, that "Divinity is not a progressive science," than the history of this controversy. Upwards of three centuries have passed away, and yet in the perverse opposition which is still maintained against the literal interpretation of the propositions, "This is my body," "This is my blood," the very same tropes and figures are still resorted to,—the *metaphor*, the *metonymy*, the *synecdoche*, and even the figure *alloësis*, or more properly *alloiosis*,—and precisely the same misapplications made of every one of them. In the following pages, the reader will find these misapplications detected and exposed with the skill of a master. We should fail in attempting to express our astonishment, that men even of that age as well as of the present; men of high natural endowments, of refined culture, and profoundly skilled in logical and philological principles, should continue to

outrage every principle of language in their reasonings on this subject. Let any one of these men, we fear not to assert it, have taken under his consideration an indefinite number of propositions from the common stock of literature, and he would uniformly have pointed out each of these figures, whenever they occurred, with perfect ease and accuracy. Indeed such an exercise is found to be a pleasant amusement to mere tyros of ordinary capacity. But behold the ridiculous contradictions and perplexities, when men suffer themselves to be dazzled by a favorite theory, and persist in supporting that theory at the expense of reason and science! Whenever a word is figurative, a boy can detect the figure with facility; but it will puzzle a learned doctor to detect a figure where there is none. We entreat the reader to take one connected view of the erroneous interpretations which Carlstadt, Zwinglius, and Ecolampadius have made on these figures, bearing in mind that the same errors are committed by certain divines and commentators at the present day. In the proposition, "I am the vine," one says the metaphor is in the verb *am*, for which he proposes *represents* or *signifies* as its literal equivalent. Now take "I represent the vine" in its *literal* sense, and the idea is absurd. The proposition then means, "I exhibit the vine," or, "I show the vine." Take "I signify the vine" in its *literal* sense, and the proposition means, "I make known the vine," or, "I make a token or sign of the vine." It is plain, then, that these words,—*represents* and *signifies*,—must not be taken in their *literal* sense, if the proposition is to convey the idea intended. They must, in truth, be taken in a *figurative* sense. Hence instead of one being removed, a metaphor has been introduced into the proposition. Suppose a similar proposition be taken from our common literature, and not only a doctor of Divinity, but many a boy will tell you immediately, that the word *vine* is the metaphor,

Another, while torturing the proposition, "This is my body," says there is a synecdoche in the word *body*; that is, the *sign* is put for the *thing* signified. To restore the literal sense, he proposes *sign of body*, instead of *body*. But if *body* is a synecdoche, it must itself be the sign of the literal word or words. How, now, can *body* be the *sign of the sign of body*? Jnnius has been denominated a *nominis umbra*; the *penumbra* is the *shadow of a shade*; but a *sign of the sign of body* is assuredly the strangest reduplication of all. We should rather be persuaded, that *sign of body* is actually the *sign of body*, and *body* the *thing* signified; so that instead of removing

the synecdoche, Ecolampadius has in reality forced one into the proposition.

Then again the reader will find them advancing upon a sort of *terra incognita*, the regions of *alloiosis*, by which they wish to convey the idea, that Christ, in using the word *body*, really meant his *soul*,—having put the *human* for the *divine* nature. Now Aristotle, in presenting a distinction between *γενεσις* and *αλλοιολις*, gives us an express definition of the latter: “*Alloiosis* takes place when the subject remains the same, while there is a change in its passions. As, for example, the body is healthy, and again is sick, yet remains the same body.” According to this, *alloiosis* means a change of condition or property, without a change of essence. But these men reverse this definition precisely, and deduce a figure which does not exist in any language. Indeed we may venture the opinion, that *alloiosis* in its *true* sense, precisely expresses Luther’s idea of the Eucharist, and actually converts the *real* propositions,—“This is my body,” “This is my blood,”—into *essential* propositions.

All these absurd perplexities and fallacious interpretations, Luther unfolds and scatters to the winds, with admirable dexterity; sometimes in a tone of pious solemnity, accompanied with sentiments of deep and thrilling significance; sometimes with a playful levity of fancy, amusing himself with the bursting bubbles of learned doctors. Guided by the native vigor of a comprehensive genius, yet restrained and awed at every step by the reverence which he always felt for whatever he read in the Word of God, this great man in all his reasonings will generally be seen far in advance of his age. Possessing a more profound penetration into the nature of things, a more acute and lively perception of the natural force of words, than all his learned cotemporaries together, his views of physical substance and property, have ever since been deriving stronger and still stronger confirmation, from the best philosophers of subsequent ages. Reid, Stewart, Brown, Harris, Cousin, and Sir William Hamilton, abound with suggestions in relation to the physical constitution of things, and the laws of mental perception, which are the very thoughts of Luther, clothed in the technicalities of modern science. And to this we may add, without fear of extravagance, that neither Longinus nor Burke, Seneca nor Fowler, can convey to the youthful mind a more precise and accurate conception of figurative language, than the disquisitions which will be found in the present volume.

Always adhering with reverent tenacity to the authority of Scripture, Luther has portrayed with faithful perspicuity, as it seems to us, that sublime and mysterious ritual which the Redeemer instituted for his church. According to this, the *instruments* or *means* by which Divine grace is implanted and matured in the human soul, are *three*: the Gospel, Baptism, and the Eucharist. The Gospel comprises *three* elements: the Word, the Preacher, and the Command to preach. Baptism, in like manner, comprises *three* elements: the Word, the Water, and the Command to baptize. And finally, the Eucharist derives its efficacy from *three* elements: the Bread and Wine, the Words of the Institution, and the Command to observe it as a Sacrament.

Here, then, is a system which exhibits in miniature the light of all revelation, as to the external manifestations of the soul's progress in grace; a system which has been very careful in discriminating between causes and effects; which regards the Great Original Spirit, as an active, intelligent Power, the universe as a manifestation of that Power; which beholds the *divine nature* of Christ, distinct and infinite, reaching down to the depths of depraved *humanity*, and exalting it to the throne of God, by a gracious and sacramental communication of his own inexhaustible attributes. It is a system which demonstrates that bodies possess *powers* as well as *properties*; that they can exist in a *latent* as well as in a *sensible* state; and that they can, by virtue of these powers, manifest their presence in various places at the same time. In the human mind, a mighty conflict is ever progressing between the rival claims of sensualism and idealism, of mysticism and scepticism; and amid the ferment a residuum of truth, perhaps equally indebted to the four, will still perpetuate, from age to age, the harmony of intellectual, moral, and voluntary powers. Our convictions are not easily to be shaken, that this truth will always be found to accord with the declarations of Holy Writ, and the doctrines enunciated in the following pages. And whenever faith embraces the material agencies of the Word, the Water, the Bread and Wine, as the only authorized channels of divine communion, in humble silence it will partake of the *substance* for the sake of the *property*, and perceive only in the inmost recesses of the soul, the sweetness and power of their consanguinity.

SERMON
ON
HOLY BAPTISM.

BY
DR. MARTIN LUTHER,

ON THE GOSPEL FOR THE FESTIVAL COMMEMORATIVE OF THE LORD'S
MANIFESTATION.—MATT. 3, 13-17.

Written in the year 1535.

DR. LUTHER'S PREFACE.

If I reflect how unpleasant I have been rendering myself to this charming, this devoted spouse of the devil, who in German is called *die Welt*, (the world,) well indeed might I wish to relinquish my preaching and writing, and rather desire that my name be forgotten or never thought of, than ever to proceed any further, or to write or preach any more. On my own part this would be attended with little difficulty. But since this pleasing bridegroom and his lovely bride desire to be implicitly revered, and to devour my Lord Jesus Christ, I must demean myself as if I were alarmed, and as if Christ, my Lord, were dead and had gone to corruption fifteen hundred years ago; yet I must act not as if my alarm were unto death, but I must show that the death of Christ, my Lord, is not injurious to his life. For moderation, I hear it said, is good in every thing: and I know that Christ, my Lord, is not entirely extinct, nor am I so dispirited. I have accordingly proposed to myself to publish these sermons of mine in honor to the holy institution of Baptism, which even in our time has to encounter many adversaries, and the devil with his world is fearfully enraged against it.

2. There again are the Anabaptists, still raging continually with the old antichristian Archanabaptists, who, through their own works have baptized and still baptize themselves. Here too, in the third place, the Epicureans are intruding, to baptize in their singular mode, so perfectly insignificant. And this blessed, this holy

baptism is so violently assailed on all sides, that it is necessary for us to provide for and to guard it well.

3. Yet, although it may very possibly not escape without injury, I still hope that Christ Jesus, apparently so poor and impotent, will maintain the field against the devil and all his mighty, his learned men and councils. Whoever will be a true member of this rejected, glorious king, who shall abide forever, let him fervently implore assistance; let him pray that the period of his justice and the visitation of his kingdom, may soon come. To him, as to our righteous, eternal God and Lord, with the Father and Holy Ghost, be everlasting gratitude and praise. Amen.

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ON
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ON THE GOSPEL FOR THE FESTIVAL COMMEMORATIVE OF THE LORD'S
MANIFESTATION.—MATT. 3, 13-17.

Written in the year 1535.

THE GOSPEL ACCORDING TO MATT. 3, 13-17.

Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" And Jesus answering said unto him, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." Then he suffered him. And Jesus, when he was baptized, went up straight way out of the water; and lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him; and lo! a voice from heaven saying, "This is my beloved Son in whom I am well pleased."

1. Among the chief Festivals of Christ the Lord, there is this one also which is called, from the Greek, *Epiphania Domini*, the manifestation or revelation of

the Lord. And it has been thus named and instituted by the ancient holy Fathers for three reasons, namely, that during this Festival we may commemorate, in the first place, that Christ was manifested by means of a star to the heathens from the east, whom we call Magi, Matt. 2, 2. Secondly, that he performed his first miracle when he changed water into wine at the wedding in Cana, and revealed his divinity to his disciples, John 2, 11. And thirdly, that he was baptized by John in Jordan, and a glorious revelation from heaven appeared above him, Matt. 3, 16, 17. And doubtless a particular time in the year has not without reason been appointed throughout the Christian world, for the purpose of preaching about this highly venerable sacrament of holy baptism, in order that it might be well understood and properly honored by Christians, as their most exalted treasure upon earth, in which their salvation and happiness consist. It is reasonable that this Festival should have this eminent name, from the baptism of Christ; and hence this sermon shall treat especially of holy baptism.

2. For indeed it is not only reasonable and right, but highly necessary too, that we in a Christian community discourse upon this holy sacrament, and instruct the people thoroughly, that they may observe their baptism, so dear to them, not with so slight an interest as hitherto, alas! because no one has preached or taught any thing concerning it; on account of which baptism is scarcely regarded at all, but almost entirely neglected and forgotten, and we have set up in its stead our human contrivances and ordinances, wrought out by human ingenuity. To such an extremity have matters arrived, that a loathsome monk's cowl has become more highly

valued and esteemed than holy baptism. Such a state of things never would have appeared, and doubtless every description of crime and error would have been effectually restricted, had we presented and inculcated their baptism in a proper manner among Christians.

3. But the wretched spirit of evil has so far redressed the anguish of his heart, as to remove the righteous, pure doctrine from the pulpit, and substitute his own lies and deceptions. Such has always been the fate of the word and work of God in the world, that whatever he declares and does, must pass as nothing; but whatever the devil declares and does, is preserved and esteemed as some invaluable possession. This most assuredly tends to counteract the blessed Lord in all his words and works. Wherefore the blessed God finds it extremely necessary that we highly extol his word and work, and elucidate them in the best manner before Christians, in order that they may learn to regard both his word and his work as great and glorious, and that they may not judge according to the opinions and delusions of the world.

4. For it is very true that this word and work make an appearance extremely humble and repulsive, because they do not come, they are not paraded hither with great pomp and princely pride. But if they were bedecked with gold, with pearls, with velvet and silk, or would cause streams of gold and silver to flow, or were performed by the great, the mighty, by people of high learning, by lords and princes, then would this word and work too be in so high repute and honor, that all the world would run, and sing and speak about them. But now, because they are so very insignificant, and administered without any ostentation, only by means

of one little human mouth and hand, and with so common a sign as water, baptism itself must remain unobserved and rejected.

5. For the world is neither willing nor able to embrace any thing which does not contribute in some degree to open the eye and the mouth. "O what should that import," say they, "that we dip a little child into water, or sprinkle it with a handful of water? What is that more than other water, with which we wash the feet?" But it might be of some moment, if a priest would advance hither, with expensive malmsey, or balsam, a drop of which would cost one hundred guilders; or if a great prince and bishop should baptize, with immense noise and clamor, as when they baptize their bells. But since this splendor and display are not employed, and God applies externally nothing more than a handful of water in its administration, he must also suffer it to be rejected by the world. For men will have their eyes and ears filled immediately, or else they will attach no importance to it.

6. And he is even served right too, according to their opinion. "For how does it happen," say they, "that he acts so strangely in reference to this matter, and does not arrange it in a different manner, if he will have it highly honored and esteemed as something divine? If he is so great, so mighty, intelligent, and wise, he should have constituted this also very differently." But he does this even for this reason,—that he may reduce the world in its wisdom to foolishness; and because they wish to criticise and censure the words and works of God, so that they can admit him to be neither right nor good in any thing, he will give the world enough of it. And by no means less effectually

through this humble, unobtrusive word, does he execute a work within his Christians which the world can never understand nor attain. And here again he serves it right, since it will reject baptism for the want of display, and will neither hear nor see that, by way of punishment to its obstinate malignity, it robs itself of exalted, divine enjoyment, and is allured by the devil into every sort of error and crime, though under the broad splendor of a godly name.

7. We perceive how it has happened to the blessed word and sacraments, and, by our own experience of injuries which have occurred in the Christian world, we learn and must still daily await this danger, especially because the infamous faction of Anabaptists is so prevalent every where already, by which the devil will again darken and extinguish the true doctrine, after it has been restored and purified by the grace of God, so that it kindles and shines a little. So much the more, then, in opposition to this, should we honor our blessed baptism; we should praise and elucidate it as much as possible, and the more resolutely determine to preach concerning it. Wherefore we desire to discourse of it yet once more, so far as God may vouchsafe his grace, bringing proper instruction for the unsuspecting, by which it can be fully comprehended, and a clear distinction drawn, which may enable him to determine every erroneous doctrine which may arise in opposition. And first let us speak of baptism in itself,—explaining the nature of it; and then of its benefits and effects.

THE FIRST PART.

8. We divide Baptism into three distinct parts, which are the Water, the Word, and the Command or

Order of God. Thus, we must not only regard the water, like other water, but the word also, which is the word of God, in or with the water; and thirdly, the will and power of God, or his command and institution. These are the parts which belong to the entire nature, and to a proper definition of baptism. And they should be viewed in immediate connection with each other, and not be severed and separated, since in union with each other they constitute a correct baptism.

9. For in order that it may be, and be *called* a sacrament, it is necessary first of all that some external, tangible sign or substance be employed, through which God deals visibly with us, so that we may be assured of his operation. For without some external sign or medium, God will not operate upon us, merely by a deeply secret inspiration, or a peculiar divine revelation. But the external work and sign will effect and accomplish nothing at all, if his word is not added, through which this sign becomes mighty, and we perceive what God is accomplishing within us by this sign. But the divine command also must be united to both these, in order that we may become assured of his will and work in this sign and word. These three parts, accordingly, I must carefully discriminate. For in opposition to these, three kinds of teachers or masters are found, all of whom pervert and mutilate the ordinance of baptism.

10. In the first place, those are as rude as cattle and swine, who can view it merely as water, and can say no more than "Water is water, and remains water." For such a being is in no respect better than the cattle or swine,—let him be a heathen, a Turk, some factious spirit, or the clumsy animal that carries the Pope. And in reference to the understanding of a beast, this would be

correctly asserted. For a cow can know nothing more about it than as she sees, namely water; and whoever does not know the word of God, should not speak otherwise than as a horse or an ass: as the Scripture styles them, Psalm 32, 9.

11. Now, such are our infamous factions of Anabaptists, servants of the devil, who are perpetually running about the country and preaching against us, with exalted intellect representing us and all Christians as wicked, contending that we are grossly ignorant, and that we intend by means of water to be saved. And they are indeed very learned masters, and exceedingly eminent spirits, who teach us this original, this lofty science, that water is water. Who could have known or thought such a thing, if these most luminous doctors had not come, unless he had inquired from a child seven years old, or gone to school a session with the oxen and cows, or to swimming with the swine? Yet they are such block-heads and dolts, as to allege nothing else against us but, "water is water," and then they advance their dreamy, visionary fancies. And is it not surprising, since they pursue this matter so high, and so shamefully reject water baptism, that they do not observe their own doctrine, and abolish baptism entirely? For indeed they still baptize themselves and others over again, and contradict themselves with every act. For if they suffer our baptism, for which we have the word and command of God, to pass as nothing, their own baptism, which they themselves regard as mere water, must effect very little indeed.

12. But this is a delusion of the miserable spirit, (a rude, awkward devil, however,) who mocks and bewilders the people with this continual bawling and

clamor: "Can you not see that water is water? What! should this water, which the cow also drinks, benefit souls and wash away sins?" In this way the mouth of the uninstructed multitude is opened, and they immediately join in and exclaim, "This is indeed very true! Aye, how has the devil infatuated us, that we have not seen and observed this." This they call a rich and well constituted doctrine, and the lofty science of the spirit, if they can say only so much as "Water is water." And very probably the poor people will be betrayed by all this loquacity, because with many plausible words and great clamor, they contend, they insist that we teach that water, merely as water, cleanses the soul. "O beloved," say they, "do not believe this at all; for here you yourself can see how they mislead you, and persuade you to put your trust in mere water as in a mere substance."

13. But these may be called desperate traitors and malignant beings, who knowingly mutilate the sacrament of baptism, divide and sever the two best elements of it, namely, the word and command of God, and leave us nothing but the empty shell or husk; they will neither hear nor see, how strongly we have always insisted upon these two memorable parts, in immediate connection with water, and then with a mere single part they rise against us, and urge this discovery as an evidence of remarkable wisdom and intelligence. Beloved, I would be as wise and learned too, yes, every peasant at his plough without any art would be as wise, if it were wise to sever with a peculiar malignity, and separate from each other, what belongs together and constitutes one being. For who cannot say as follows: "How should Christ be able to relieve me from sin and death, and the power of

the devil? Dost thou not say he is a man, like another man? again, why should I be obedient and obsequious to my father, my lord, and my prince? In what are they different from myself?" &c. But such reasoning is not that of a Christian, nor of any pious man, but of some desperate, malignant being, who wilfully separates what belongs to the whole person; as, Christ is both truly man, and truly God; and father and mother, or prince, are not only ordinary persons, like any other, but peculiar persons who discharge a particular office, according to the word and command of God. Hence they sustain another relation and name also, and hence are not merely called John or Clara, but father and mother.

14. Even thus does this faction act in reference to the highly venerable sacrament of baptism, if they regard only the water, as if there were no word or ordinance of God connected with it. And they act in every respect, if I may offer a rude example, just as if you would see the elector of Saxony coming hither in a black coat which you had seen some time before in the shop of a tailor, who was beating it and knocking off the dust, and now you also would strike and beat it, saying at the same time, confidently, "O what is it more than cloth, like any other cloth!" Soon would you perceive what you had been doing, as he would immediately take you by the head, and in return smite your tatters soundly, and very probably knock your buttons off besides, for a mischievous traitor against so princely a personage; and it would be of no service that you should loudly exclaim, "I did not strike the prince, but the cloth." For you would have to hear in reply, "Yes, it is cloth indeed, like other cloth, but do you not perceive that the prince

is in it?" Here it is no longer a mean, insignificant garment or cloth, but both a coat and person together; yes, a noble, princely coat, since it is worn and honored by a princely personage.

15. I am obliged to represent this matter in so rude a way, in order that it may be seen and apprehended what shameless spirits those are who sever and separate the word from the water, till nothing but water is regarded in baptism, which is in consequence abused and calumniated in a manner fearful even to be heard. And they presume that they are performing an immense service to God, if they can most shamefully pervert and destroy it. But how will they stand the test, when God at some time says to them, "Dost thou hear? Why hast thou so cruelly calumniated my beloved baptism, and even dared to call it a dog's bath; concerning which I myself have declared that no one shall consider it as mere water, but a peculiar water of my own, that is, of God's. For my word and command consist really near and in this water. For it stands written: 'Go ye, therefore, and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost.' From this shalt thou really behold what kind of person this water hath clothed, which exists by and in it, viz: the name of the Father, of the Son, and of the Holy Ghost: so that it is called the water of holy majesty, and must no more be considered such water as the cow drinks." For God, most assuredly, has not given this water of his, in which his name and majesty exist, that the cow should drink it, or the swine should wallow in it, since neither of these is the creature or the individual which could be baptized and consecrated. This they know perfectly well themselves, and yet they wantonly and wilfully abuse

and desecrate it. Wherefore they will experience a condemnation the more intolerable.

16. But we should guard ourselves against them, study it well, and be determined on that account that we will not suffer ourselves to abuse and separate this holy baptism in such a manner, and regard it only as performed by mere ordinary water. For we know perfectly well, that if it is thus severed, water is no baptism, as with them it really is not, since, according to their doctrine, they regard it as mere water, and baptize without the word and command. But on the contrary we say, because it is associated with the word of God, it can and should no more be called mere water, and it is of no consequence to say, as they do, "water is water." For it is not called baptism because it is water, but because it possesses the word and command of God,—the two parts which sever and divide this water from all other water, and constitute out of it a baptism or holy sacrament, as we shall hear more fully hereafter. This is now, in reference to this sacrament, the first error of those who regard only this single part, viz: mere water, and sever and separate the best part from it, so that with them it must be nothing at all but an empty shell.

17. Then there are others, who, by the blessing of God, are not so numerous, and are not all so debased, but who still do not properly view the character of baptism; admitting so much, however, that the water and the word belong together, and that otherwise there can be no baptism; and a passage from Augustine is produced, "Let the word be added to the element, and it becomes a sacrament." Yet here there is still however a deficiency, inasmuch as the third part has been omitted, namely, the command and order of God. And.

some pretend that it is quite sufficient, that the word only be spoken, in the same manner as a person would pronounce a blessing upon any creature; and it is maintained in support of this opinion, that by means of this address, or by virtue of the word itself, some peculiar benefit results from baptism and renders it a sacrament. Even this is still a barbarous doctrine, to which indeed the Papists strongly adhere, and can see no farther.

18. But some, although they perceive the two parts perfectly well, yet fail in respect to the third, and desiring to be very acute, they attach a sort of corollary upon it. For they see very distinctly that it is not sufficient to constitute baptism, for us to employ water alone, and pronounce the word over it. For this reason they say, one thing still must be added, namely, faith, wishing to support this opinion from a passage in Mark 16, 16, "He that believeth and is baptized, shall be saved," &c. And here again they adduce a passage from St. Augustine, which stands near the preceding: "This sacrament is constituted of water and the word, not because it is spoken, but because it is believed." But this also is not properly expressed; for they presume, from a misunderstanding of this passage, that the word and the water constitute a sacrament, so far as they who receive it have faith; and they found baptism itself not upon the ordinance of God, but upon men, as if the word with the water not being sufficiently powerful to constitute baptism, our faith must be superadded; and in this manner must the word and work of God receive their power and influence from us.

19. This too is a low, degrading error, though in a particular part it is better than the former, (as it does

not calumniate the sacrament of baptism, by viewing it merely as water.) This error, both in times past and at the present, has been widely diffused. Hence arises that extensive, perplexed controversy concerning the baptism of children. It first gave origin to the Anabaptists, and furnishes the strongest foundation on which that faction support themselves: as they say, "You were baptized when you still were a child, and had not believed, wherefore your baptism is useless," &c. This is precisely as much as to say,—If you do not believe, the word and sacrament of God are of no consequence; but if you believe, they are of great importance. Consequently, he only receives true baptism, who possesses faith; but he who does not believe, receives nothing more than water, and is not properly baptized. Consequently we must baptize you again, if you now begin to believe.

20. Of the same erroneous opinion are those who maintain that baptism cannot be effectual, if it be administered by heretics or unbelievers. In which error were formerly very eminent individuals, as the holy martyr, St. Cyprian. For a great deal of controversy arose on this subject, because extensive heresy and division prevailed in the Christian community, and so many were baptized by heretics that it was reasonably inquired, whether such baptism should be valid. So widely and erroneously have they conjectured, even St. Cyprian himself, that they have regarded it as an improper baptism, and have said, "Whoever shall be baptized by an evil, unbelieving servant, and especially by a heretic, must be baptized again by some other person;" and in support of this opinion, they have adduced and urged the declaration from Sirach 34, 4: "What

can be made clean by him that is unclean?" and, "What truth can he speak who is himself a liar?" Again, Levit. 15, 10: "That becomes unclean which the unclean touches." From these they wish to infer, that since he who administers the sacrament of baptism, is unclean and without faith himself, that baptism also must be unclean, and the person who shall be thus baptized, cannot be rendered clean by it; consequently it would not be an efficacious baptism, though both the water and the word were employed in its administration, because the individual is deficient who will have administered this baptism. Behold, this is assuming baptism to ourselves, and founding and building it upon men, and yet this heresy is endued with a splendor remarkably dazzling, and, as has been remarked, has bewildered many eminent individuals, and drawn the multitude after it.

21. Opposed to these errors, we should study baptism from the word of God, in order to comprehend and observe it entirely and with accuracy. For all this results from the fact, that men do not observe, but separate the third part which belongs to baptism, and which might well be called the first, and which is the ordinance and command of God. For with this design he has taken baptism entirely to himself, and permits neither yourself nor any man to add to it, in order to make it a baptism. I may be the baptizer, and you the baptized, but it is not on that account a baptism of mine or of yours, but of Christ's. In short, every one can give and receive it, when it has already been formed and instituted; but no one should form or institute it, but Christ alone. For this is the purport of his word: "Go ye, therefore, and baptize all nations in the name

of the Father, and of the Son, and of the Holy Ghost. He that believeth and is baptized, shall be saved." These are not the words which we pronounce in the administration of baptism, but they are the words of the command which institutes baptism. For the priest or servant does not pronounce them, but he who instituted baptism, who then said, "Go ye, therefore, and baptize;" that is, "Here ye have received my command and ordinance, what I desire and enjoin upon you, that you shall baptize in the name of the Father, of the Son, and of the Holy Ghost; and whoever shall receive this word and water together, shall receive a perfect baptism, and in addition to this, whoever shall believe, through its agency shall be saved." Something more is requisite here, besides the two parts, the word and the water; otherwise it would be utterly insufficient to apply the water and to pronounce the words, "I baptize," &c., if we do not distinctly include the command connected with it, not even if faith were present.

22. For indeed before every thing else, we must know whence baptism proceeds, or by what means it is a baptism, in order that we may be able to answer the questions, "Who has instructed you to administer the water and word together? or whence and by what authority are you certain that this is a holy sacrament?" For if it were sufficient with only the two parts, I, or any other person, if we please, could make a baptism; indeed make as many sacraments as we chose. For I might take a creature, which God has created, any one I might please, and pronounce the word of God over it, in the same manner as the Papists do, with their holy water, their salt, fire, chrism, tapers, herba, bunnas, altar, and church consecration, in which

they say, "I bless or consecrate thee, salt, spice, wax, castle, altar, cowl, &c., in the name of the Father, Son, and Holy Ghost," and besides read Psalms and other prayers over them. Here indeed are the word of God and his creature too, in immediate connection, so that we might also say out of St. Augustine, "Let the word be added to the element, and it becomes a sacrament." Why may not this also prevail and effect as much as baptism? Or why do we not make a sacrament out of holy water and salt, out of every monk's and nun's cap, out of the lamp of St. Blasius and Agatha, indeed out of every blessing and every witchery. If some infamous weather-witch and diabolical hag blow in the ear of a cow, and mutter the name of God and of the saints, in order that both the creature or the element, and the word of God, may come together, why then is not this a sacrament also? because you say that a sacrament consists of the two parts, the word and the element.

23. Answer—Indeed it is true the two parts belong to it; but still they are not sufficient by themselves to constitute a sacrament,—one thing more belongs to it, that we may have the trinity in full, namely, a divine injunction and command. If you can establish this, that the divine majesty in heaven says, "I have ordered and enjoined it," then these two parts are quite sufficient and competent to be denominated a sacrament. But if not, every thing which we could possibly imagine, as I have said, might become a sacrament. For no one is so silly that he could not take the word of God in his mouth, apply it to some element, and constitute something out of it, as the wicked witch and hag, who are said to pilfer the milk or exchange the children in the cradle. For it is believed that they employ no evil words,

but pure, good, holy words and names, and use the creature of God in connection with these names. Hence we are told that this too becomes efficient; but the devil assists his servants in their deeds, for he delights in propagating this nonsense under the name of God, and thereby deceiving the multitude, so that they believe it a holy, righteous thing, because nothing but good words are spoken. But according to this third part, it is necessary to inquire here, whether God has also commanded that you should grasp a hatchet or axe by the handle, or a towel, so that by this agency the cow might yield her milk; or that you should consecrate palm or spice, and thereby accomplish what you desire. If you can do this, we shall hold it also as a divine operation. But though you should conceive a favorable opinion, and should probably say, "Still it is an excellent institution of God, and it is the righteous, holy word and name of God which I employ," it amounts to nothing after all. For it is not a command of God, nor obedience to his command, but your own presumption, yes, a shameful disobedience, the service and work of Satan.

24. But it would be of some importance, if you could show an order or command of God, and say, "I have not myself conceived and chosen these elements, or constructed them by my own ingenuity, but God has commanded me to take this element and word, and thus to use them." Just as we can show in baptism, that he has given us a command, and enjoined it upon us to baptize; that is, to put the individual in connection with the water, and to pronounce the words, "In the name of the Father, of the Son, and of the Holy Ghost." For neither myself nor any man, have selected this baptism by water, like the wizard, or the popish consecra-

tor of cake; nor have I conceived the word, nor spoken it from my own conception; but I have both the water and the word clearly and distinctly designated to me, contained in his command and preserved in it. For in no matter, however inconsiderable, will he have any thing determined upon by us from peculiar preference or opinion, or whatever it may be called; and he will permit us by no means to confer with him without his word and command distinctly known; much less will he suffer it in these sublime matters which are peculiarly divine, wherein we may not frame or design any thing at all. For this reason he has embraced it completely in his command. And in order that we may be certain of this, he himself has secured it so completely in his command, has named every part so particularly, distinctly expressed what he will consider as a sign or substance, and prescribed the form and the mode according to which the words should be uttered, that a person must use exactly such and no other sign, these very words and no other.

25. Precisely, therefore, as it would be of no consequence for wizards to use the creature of God with the word of God, because the third part is not here associated at all,—that God himself had given a command to use both this creature and this word,—so in this sacrament also, it is of no avail, independent of a distinct, definite command, to deem it a sacrament or proper baptism. As, if you were going to baptize an infant, and pronounce a pater-noster or something else from the Scripture over it, this would not be a valid baptism; and it is not sufficient for you to say, “Yet the water which belongs to baptism and the word of God are present;” for it is still destitute of the third part, as God has not commanded

you to pronounce these words. In the same way too should you employ any thing different from the prescribed and definite creature, and though you should pronounce the proper words, "I baptize thee in the name of the Father, of the Son, and of the Holy Ghost," you could not be said to baptize, but to juggle, to make a mockery of the sacrament, as one who wilfully transgresses the ordinance and command, in which the creature is distinctly specified. So too in the sacrament of the body and blood of Christ, if the command and institution be not observed, it is no sacrament. So, if any one should read over the bread and wine on the altar, the Ten Commandments, the articles of faith, or some passage or Psalm from the Scripture; or else, instead of the bread and wine, take something different, as gold, silver, flesh, oil, or water, though he might use the proper words of Christ's institution, surely this would not be the body and blood of Christ, and though the word and the element of God be present, yet it would be no sacrament. For the ordinance and command are not present, in which the bread and wine are specified, and the words, "Take, eat, this is my body," &c., "drink, this is my blood," &c., pronounced. In a word, you should neither select nor prescribe any word or element yourself, nor do or suffer out of your own design any thing whatever; but his command and ordinance should prescribe to you both the word and the element, and you should maintain them entire and unchanged.

26. Take heed, and learn in this manner to comprehend the three parts together. For herein you possess all that baptism is in itself and in its natural essence, and you can conceive and communicate a correct, complete

definition of it, if any one shall ask, "Friend, tell me what is baptism;" namely, thus:—Baptism is water and the word of God, both of them communicated and ordained according to his command. For thus has he commanded that we shall apply the substance, that is, water, and pronounce the word in his name. Wherefore if these both be administered according to his command, it may be called, and is undoubtedly, a correct baptism; so that these three parts continually remain connected with each other, and one exists not without the others, as they are bound together like a chain; indeed they are embodied together like one link upon another.

27. In the same manner as in the holy sacrament of the body and blood of Christ, in which it is thus announced: Our Lord, Jesus Christ, took both the bread and the cup, blessed them and gave them to his disciples, and said, "Take, eat;" and again, "Drink all of you of this," &c. Here is also one part, which may be here termed the element or creature, which we see and comprehend, namely, bread and wine; afterwards there is also the word which he spoke, "This is my body which is given for you; this is my blood which is shed for you." But both these parts would still not constitute a sacrament for us, in order that we might be able and permitted to eat and drink the body and blood of Christ. Accordingly one part still belongs to it, which he expressly connects with it, and says, "This do," &c.; that is, "I command, order, and ordain, and hereby will have it ordered and ordained, that you shall also do this, so often as ye do it, namely, take bread and wine, and pronounce my word upon them, and in this manner eat my body and blood." This part binds both

the others together, and renders us certain that we have the correct sacrament.

28. According to this definition and sense of the passage, you yourself can proceed farther, and become such a master of the subject, that you will know how to judge with certainty, and controvert, with ease and accuracy, every false doctrine and presumption of the factious opponents of baptism. As, the first slanderers, who pride themselves particularly in reference to the first part, and exclaim with loud outcries and plausible words, "What! should a handful of water, as a substance, benefit the soul, or blot out sins? The Spirit must do this. For think and consider yourself; the soul is surely no corporeal thing which we can bathe or wash with water. Consequently you perceive that they are deceiving and perverting you, by advising you to place your trust, not upon God, but upon the creature." Then they talk and rave a great deal about the spiritual bath of the soul. With such arguments they draw the illiterate multitude after them, persuading them almost to believe it may be so, and they do not permit themselves to investigate it. And yet in its very foundation it is nothing more than a false and deceptive vociferation and clamor, by which with wicked and perfidious malignity, they abuse our blessed baptism, and with conscious and wilful force sever the best part from it, cast it from the eyes of men, and then rave about the mere water.

29. Hence you may reasonably say in opposition to those, "You malignant spirit of falsehood, you know perfectly well yourself that we do not teach concerning baptism, as of mere water, but you resort to this pretence only to injure our venerable, holy sacrament, and

thereby to pervert poor souls. For we have, blessed be God, so much sight, perception, and understanding; so much taste, indeed, and feeling, that we can see and understand what water is, and can say too, 'Water is water,'—which constitutes your loftiest science. But Satan, your master, your lying father, has commanded you to preach this concerning baptism,—that it is nothing more than water,—and to sever from it the principal parts, the word and command of God, by which the water is sanctified, and becomes a sacrament, as if they avail nothing at all; and you act in this matter as a wicked and base vilifier and blasphemer of the word and work of divine majesty, deceiving the people by false arguments, until they understand no more of this subject than a brute understands."

30. For you must know without thanks to yourself or your evil adviser, that Christ himself has instituted this baptism, and added his own word or command, where he directs us to baptize in the name of the Father, of the Son, and of the Holy Ghost; promising moreover, that whoever is thus baptized and believes, shall be saved. This you must not remove out of sight, and cast away from us, as if it could do and avail nothing, and then point us to some *Utopia*, and present your own dreamy mysteries. For, blessed be God, we know and teach too, more fully and better than they, what the Holy Ghost works in us. But we will not permit him to be torn away from baptism and the Lord's Supper in this manner, and ourselves to be directed instead into some obscure corner,—as they gape after the Spirit, and seek a secret revelation apart from the word and ordinance of God. For we know that he will work with us through the word and sacraments, and by no other means.

31. Consequently we need ask no farther after the Spirit, if we possess this sacrament of baptism; because we hear from the words and institution of Christ, that the name of the Holy Ghost, together with that of the Father and of the Son, that is, the whole divine majesty, is connected with it. But since the name and word of God are employed in this sacrament, you must not regard it as mere, ordinary water, as if it could effect nothing more than a water-bath; but you must consider it as water, by which we are washed from sins, and, as the Scripture calls it, we must consider it a washing of regeneration, by which we are born anew into eternal life. Of this we will hear farther hereafter. Let this suffice in reply to those who hold baptism as a mere bodily water-bath, and regard neither the word nor the divine command.

32. In like manner, from the preceding instruction, you can answer those others also, who esteem baptism indeed, but still do not regard it correctly as to the third part, arranging and establishing it, not upon the commandment and ordinance of God, but as some human contrivance, upon our own faith and merit; as if it were not sufficient that God has thus ordered and commanded it, but that it must first be confirmed by us, and cannot be valid before our faith comes into connection with it.

33. For in opposition to this, we thus declare:—God grant, be my faith as it may, be it strong or weak, this contributes nothing at all to, or detracts nothing at all from, baptism. Indeed, though I never possessed any faith, still baptism would be correct and perfect; for it does not depend upon my belief or unbelief, but upon the ordinance and institution of God. Just as if at this moment some designing Jew should come to betray us, and conduct himself as if he wished to become

a Christian, and demanded baptism, so that the person or priest would baptize him in the water before our eyes, and pronounce these words: "I baptize thee in the name, and according to the command of God and of the Lord Jesus Christ," &c., then would he be really and correctly baptized, although perhaps in his heart he might respect no part of it, but afterwards openly ridicule and abuse it. For what is God concerned about it, though you probably may not believe, if he has ordained and commanded it? Must his ordinance, then, and command be nothing, or be defeated by your unbelief and abuse? Far different is the case, as Paul asserts, Rom. 3, 4: *Though all men are liars*, yet his word and ordinance remain *true* and immovable. If you believe and use it properly, well may it be for yourself; if you believe not, you receive it to your own condemnation.

34. For, like the other sacrament and ordinances of God, we may readily employ baptism to our own detriment and destruction; so that while one is saved, another is condemned, by the very same baptism: but this does not belong to its nature, of which we are now speaking, but to the efficacy and use of baptism. And it is a far different thing when we declare what baptism is in itself: For, no human act belongs to it, but it is nothing more than an element, or substance, and the word of God, both instituted by him, and comprehended in his command. For, as said above, he has taken it altogether upon himself, so that no man has any part to perform in constituting it; thus it depends upon him alone as upon a sure foundation, and it cannot fail or deceive us as men fail and deceive. Accordingly, if this, namely, the command of God, be connected with the

two parts, it is then most assuredly a sacrament entirely complete, even if it is not properly received or used, so that it cannot attain its due power and operation. Precisely as it happens with other ordinances of God, also in material substances; as when the blessed sun daily arises in the sky and pursues his course, still remaining the same sun evermore, he shines and enlightens, as he was created and commanded to do, (Gen. 1, 17,) unchanged and unretarded, although perhaps some individual may not see nor feel his rays, as he may be blind, or the window and shutters may be closed, so that the sun cannot enlighten and warm him. In a word, all the creatures of God are limited to the range of their own sphere and operations, even if every individual does not fill his sphere and accomplish his operations. Thus are the holy sacraments, when they are handled and administered according to the command of God, duly constituted and perfect according to their nature and the salutary work of God; but if they do not contribute a blessing to every man, it is not the fault of the sacraments, but of him who does not use them in such a manner as to become partaker of their efficacy.

35. Because we now possess this knowledge and this certain information, we should learn to honor and praise this venerable sacrament, in opposition to those people who reject and abuse it. For after what has so far been delivered, any one will readily conceive that we must not regard water baptism as a matter so inconsiderable as some mere jargon of men, but we should greatly exalt and honor it as a holy sacrament and peculiar work of divine majesty, a work which reasonably may be called the baptism with water which is sacred, heavenly, and divine.

36. I do not yet speak concerning the efficacy and advantages of baptism, the immense effects which it produces; of this we shall speak hereafter; but concerning its constitutional nature, as it is in itself. I remark here, if you observe this particular, how this water is united with the word and the name of God, because in its administration, he himself has commanded us to pronounce these words, "I baptize thee in the name of the Father, Son, and Holy Ghost," as if he had said, "I, God the Father, I, God the Son, and Holy Ghost, sanctify this water," therefore you cannot say that it is merely a perishable or earthly water; or, as our adversaries denominate it, water for the bathing even indeed of dogs; but you must say it is the water of the divine majesty himself, as we mortals do not baptize with it, but God himself through our hands; and he has inserted and incorporated his name with it, that it may be mingled with his name, and may very properly be termed water thoroughly divine. For precisely as when you grasp a piece of iron, which is lying heated in the forge, you grasp not merely iron, but the fire also which is in it; and although you do not see the fire, but only the iron, as we cannot see the fire glowing so well by day as by night, yet it is still not only iron, but both iron and fire; indeed so thoroughly has the fire penetrated through and through it, that we can feel or experience nothing but the touch of fire; so we should regard the water of baptism, embodying the name of God, and altogether and completely penetrated with it, so that it has become entirely the same essence, and is now a thing far different from other water. Like some precious beverage which we present to a sick man, which, although it is mostly composed of water, yet it is so entirely impregnated with precious

spice and sugar, that it has no longer any taste of water in it. But here is by far a more precious water, which is sweetened with the name of God, indeed altogether and entirely divine, though before our eyes we see nothing more than water.

37. We must not then suffer ourselves to regard that as insignificant in which the name of God exists; for it is this very name that makes all things pure and holy, and which creates and executes all things. In a word, the name of God is nothing less than almighty, it is divine power, eternal purity, holiness, and life; and wherever it is employed according to the divine command, there it cannot be without effect and benefit, but must produce some great, unspeakable result, rendering its effects similar to itself. Consequently in baptism also, it must render men pure and holy, heavenly and godlike, as we shall see further hereafter.

38. Since this is certain and incontrovertible, it must also follow that baptism is a truly spiritual baptism, indeed that it possesses in itself and brings a pure spirit with it; and vain is the clamor of the factions by which they decoy men from the word, exclaiming with hostile violence, "The Spirit must do it; an external substance, such as water, cannot benefit the soul." And although they themselves can describe with no certainty what the Spirit or a spiritual thing is, or how and whereby we come to possess it, they refer the people instead to some vacant corner, where they imagine a spirit for themselves.

39. But the case is really this: if you would teach me where the Spirit is, and where I can find him, you must not point to some *Utopia*, but seek only according to the word of God. When you have this, you dare not con-

tend much, nor farther gaze and search. For apart from it you will never find him, though you search all your lifetime, and dream and study yourself to death; but you must seek him here, where he has placed himself through the word, as he has instituted baptism in his own name. Or how dare you say that the name of divine majesty is any thing but the pure Spirit himself? especially since the name or person of the Holy Ghost is distinctly expressed in this sacrament. Consequently the Holy Ghost must assuredly be present; and because he is present, the water must also become spiritual, and he must operate within it, in order that he may communicate the Spirit or render the individual spiritual. Thus baptism may now be very truly called spiritual water, both in regard to itself or in its own essence, and in its operation upon those by whom it is received in faith.

40. Observe, if we thus regard baptism, and magnify it accordingly, a result must ensue so great and glorious, that it will be impossible in an adequate manner to conceive or express it; more glorious, indeed, than the whole heaven and earth. For, that the divine majesty is present, and performs therein his noblest operation, namely, giving himself to us, and making us entirely regenerate and happy, as you shall hear, all results from the fact that he has infused his name into it, concerning which he has commanded that we must not take it in vain, but esteem it honorable and holy above every thing, as through it we possess God, and all that belongs to our happiness and eternal life, and by which he accomplishes all things in heaven and earth. Wherefore I should not suffer this blessed baptism to be rejected and abused, but esteem and honor it as high as I am bound to honor the name and majesty of God; and

I should not tolerate those blind, wandering spirits, who know not what the Spirit is, or where he is, even though they make great acclamations about him, and rail against the true Spirit.

41. But you say, "Why do you indulge all these exultations only about water baptism, and not about any other creature? For since you say, where the name and the word of God are, the Spirit must be also; it must follow then, that where the name or word of God is applied to any substance, the Spirit also must be near, and thus every one can make or find the Spirit every where." Answer—Here the third part belongs, of which I have spoken above, in reference to the command and ordinance of God, that it is not sufficient that you yourself select a substance, and pronounce the name of God upon it, though all substances are good; but a command or some word is necessary, which shall direct you to apply the name of God to this substance. And you are not granted the liberty of acting with the name and creature of God as you please; for he has commanded, "Thou shalt not take the name of the Lord thy God in vain;" in which he acknowledges that we can, without and in opposition to the Spirit, misuse his name, though in itself it is full of the Spirit and of every thing excellent.

42. But that is to misuse his name, if we do not use it in the manner which he has pointed out and commanded, but seize it, independent of the connection in which it stands, and perform with it whatever we may imagine; like the sorcerer and hag, as well as the false teacher and faction leader, who pervert that name and word to sin and shame, though the name which they use is righteous and holy, the name and the word being the very same as used in baptism. Let this be sufficient

which we have now spoken concerning the first part, or baptism in itself.

THE SECOND PART.

43. Here we will now see why this venerable sacrament of baptism was instituted, and what purpose it serves, or what effect it produces,—though some remarks have already been made upon this subject,—namely, that God has ordered and commanded that his word and baptism be administered in order that man may be saved, that is, may be freed from sin and death, and brought into the kingdom of God and eternal life. For thus reads the text: “He that believeth and is baptized, shall be saved.”

44. Here you have the reason why, and the purpose for which it is a baptism, and what its final design is, namely, a washing for souls, or as St. Paul styles it, “a washing of regeneration,” through which we may be born out of this fleshly, sinful generation and nature, into a new, spiritual life, in which we shall be justified before God, and become heirs of heaven; so that we must not regard it as an empty sign, or a vain and useless baptism or bath. As was the case in past times under the Old Testament, when the priests, adorned with their beautiful ornaments of gold and silk, offered their sacrifices, and had their numerous washings and purifications, which were only mere signs, and yet immense burdens which were of no benefit to them, except that the priests had by this means something to eat and to drink allowed them, so that they might serve in the temple: but to the others it was nothing but a perpetual service or charge, showing that they were the people of God. As the father of a family enjoins daily upon the

servants in his house, to do this or that, that he may be esteemed and recognised as their master, and for their service he gives them bread and wages.

45. But here we find a very different thing. For in baptism all these external washings and purifications are excluded, and no more imposed upon us, nor required of us as a law or work, which we must do; but this sacrament is ordered with the design to serve us and to give us, not any thing material and transitory, but eternal grace, purity or sanctification, and eternal life. So that it may indeed be termed a washing of regeneration, the true bath of renovated youth, that whoever shall bathe in it shall become youthful and new born: not as by nature from his mother's womb, which is the old birth, but from sin to righteousness; from guilt and condemnation, to innocence and grace; from death into eternal life.

46. But to exhibit this subject more fully, so that we may see why and by what means baptism possesses this power, how high and how nobly God himself has honored it, and what importance he ascribes to it, we will first cite the text and narrative of the baptism of our Lord Jesus Christ, alluded to by all the Evangelists, but particularly described by St. Matthew, chap. 3, v. 13 and sqq., which reads thus:

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, 'I have need to be baptized of thee, and comest thou to me?' And Jesus answering said unto him, 'Suffer it to be so now; for thus it becometh us to fulfil all righteousness.' Then he suffered him. And Jesus, when he was baptized, went up straight way out of the water; and lo! the heavens were opened unto him,

and he saw the Spirit of God descending like a dove, and lighting upon him; and lo! a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.'"

47. This is the text which teaches us duly to praise and highly to honor baptism, and this is that noble revelation of which a parallel had never before been seen or heard, and by no words can we describe it in an adequate manner. But this text both the factions, and all who are under the Pope, read; and here this revelation, this beautiful description, stands open and clear before the eye of every man. And all who are called Christians, ought to be so wise at least, or indeed so pious, as not entirely to overlook it, but to open their eyes a little, and consider what is here manifested, and what it must really be, since God revealed himself from heaven visibly, and suffered himself to be heard by an audible voice. How far, what a distance would all the world run, had we never heard it before, and would discover that there were a place somewhere at the end of the world where such a sublime revelation might be heard? But it must be so. The world will be blind, and receive no such declaration, though it appear immediately before their eyes and ears, because it does not appear with so much pomp and magnificence as they admire; but it is brought before them with mere, simple words, without the least ostentation; they must, therefore, as a punishment of their rejection, open their mouths and eyes at something else, which they themselves have imagined or dreamed. But let us at least open our hearts a little, and let us regard and esteem this revelation, this manifestation, as high as we can; for it is so exalted that we shall never be able adequately to conceive it.

48. Here, in the first place, we observe how Christ the Lord himself has honored baptism; as he came from the land of Galilee to John the Baptist at Jordan, just when he wished to commence, and to enter upon that office for which he had been sent, that he himself might go about and preach; and yet he would not undertake it before he should have been first baptized by John. Now, John appeared both in regard to his preaching and baptism, only that he might direct mankind to the coming Christ; and he was to proceed or exercise his office no farther, but to deliver all over to Christ, when that divine personage should come; and thus he was to be recognised as nothing more than the servant of Christ, to admonish the people that they should reform themselves, and receive the approaching Christ as their true Lord and Savior, who would himself properly baptize them, that is, wash and purify them from sins, and make them righteous. And now Christ comes, at the very moment when he is to enter upon his ministry, John must terminate his office and baptism, and first Christ desires to be baptized by his servant.

49. Why does he do this, or what need has he of John's baptism? If he is the very man to whom John directed the people, he indeed has no necessity for baptism in order that he may be washed and become pure by it, and as to such a being it seems altogether in vain; because John himself says that it is a baptism of repentance. For he is already pure and holy, born through the Holy Ghost from the Virgin, free from every sin, he is pure holiness as to body and life entire, and even the one by whom every man must be sanctified. So that St. John might reasonably pause in his baptism in the presence of such a man. As he did indeed refuse to bap-

tize Christ, of whom he acknowledged that he himself ought to be baptized, he resigned and retired from his office and baptism, and surrendered it up to Christ only.

50. Now it is easy to perceive that Christ did not do this for his own sake, but for ours. For, as already observed, he had no need either of baptism or of preaching for his own person, but he did it all that we might thereby be benefitted. Wherefore he honored this ministerial office so highly, that he did not only give orders and express command to administer baptism, which would have been quite sufficient, but he received it himself also from his servant, in order that he might thus confirm it, and by his own act and example teach the people highly to esteem and gloriously to extol this blessed institution. For in this way he intimates that there must be something extremely salutary and gracious connected with baptism, because he did not only bestow his word and authority upon it, but placed himself therein, and touched this water with his own holy body; indeed sanctified and made it full of blessedness. For only observe what a being he is in his person!—the Son of God the Father from eternity, and of a Virgin, both true, almighty God and Lord of all creatures, and true man; who alone is free from every sin, full of righteousness and salvation; so that he sanctifies all things through himself.

51. Who then are those that dare to reject water baptism, the water which has touched this almighty being, this holy body, as if it were no better than other water, the ordinary drink of animals? Yes, how can a man be so shameless as not to blush in his very heart, or who would dare to lift up his eyes, if he should see that this exalted person, Christ, to the honor of baptism and for our benefit, came himself to John, and demanded it, and would not

enter upon his ministry unbaptized, as he had the power and the right to do; and now a sinful mass of corruption dares not only to reject baptism, but even to abuse it with these blasphemous words, "dog's bath,—water-bath," expressions which to a Christian are shocking to hear. People who thus wilfully speak against holy baptism, must surely be accursed to the abyss of misery, as God, in punishment of their diabolical wickedness, has surely darkened and blinded them, that they have neither eyes nor ears which in this case can either see or hear, how Christ himself honors and sanctifies this holy baptism. For even a mere simpleton must undoubtedly remark and observe this, since the man, Jesus Christ, the Son of God, though he had no need of baptism, and was not sanctified by it, but himself indeed sanctified that water, and yet would not remain unbaptized, because he esteems it nobly and highly, and will have it thus esteemed by us: so that even if it otherwise effected or granted nothing,—a thing, however, which is impossible, and had he not issued the command to baptize all the world,—this example of Christ's would still have been enough for us to honor and readily to embrace baptism.

52. In the second place, this holy baptism was still more highly honored and illustrated by a great and glorious sign and wonder from heaven; as if it were not enough that Christ had suffered himself to be baptized by his servant John, but so soon as he came out of the water, the whole heaven unfolded itself, so that the divine Majesty came and appeared visibly. And although this is described with great simplicity, yet it is most assuredly the greatest manifestation, the most glorious revelation, that has ever been heard or seen. For here God manifested himself, not as to the Patriarchs, by a

secret revelation, through an extraneous form, as through an angel, but personally, and in his own majesty, and openly along the whole sky, where there was no darkness or cloud, but pure light and clear splendor. It was not by a mere image and a mute sign, but by a living voice and a glorious declaration; by all the three persons of the Godhead individually; by a triple figure or shape; so that the entire Majesty poured itself out, and stood present over the baptism of Christ.

53. This should be sufficient to stop the mouths of those wretched spirits who reject the ordinance of baptism. For how should we, or how can we, applaud it more highly than we here see it honored and applauded by the divine Majesty, by this preeminently glorious revelation; when the heavens, which had remained closed before, unfold, and the pure light, yes, the door and window of heaven, are opened, and the whole Trinity attend the baptism, and sanctify it by their presence. Of this he himself preaches and testifies, as we shall hear further hereafter.

54. Now this image and this revelation did not appear for the sake of Christ our Lord, just as he also did not receive baptism for his own sake. For to what purpose did he need that the Father together with the Holy Ghost, should become manifest and speak concerning him, since the Holy Ghost was at all times personally with and in Christ? But it was all exhibited for our sakes, who should believe on him, and in his name be baptized and saved, and it is placed before us as a perpetual image of Christianity, wherein God manifestly exhibited himself, and suffered himself both to be seen and heard, and was so near to us that he cannot display himself nearer; in a most lovely and friendly form, too, and through

a message the most consolatory, as we shall hear: and doubtless with him there was an innumerable multitude of all the heavenly powers, who were standing in honor of baptism before their Lord and Creator. All this was done, therefore, that we might learn what he intends by baptism, and what we receive by it.

55. For as this glorious display of divine majesty was once visibly exhibited, so it is still manifested spiritually and invisibly, to every one who is baptized in Christ; it has been prefigured by this revelation as a perpetual evidence, that the divine Majesty will always be present in baptism; and in order that we might be certain of this, Christ himself has expressed it distinctly in the institution of baptism, where he commands us to baptize in the name of the Father, of the Son, and of the Holy Ghost: so that these words exactly correspond with the character of the event, and they present and prove to our faith that which was visibly represented to the eye. Consequently we may entertain no doubt, that wherever any one is baptized, the heavens are certainly opened, the whole Trinity is present, and by its own agency hallows and blesses the individual who is baptized.

56. From this you can now at once clearly and most certainly show, contrary to the abusers of baptism, in the first place, that it is not mere ordinary water, such as the cow drinks; but a water which is blessed and hallowed by the divine Majesty, and, as above said, rendered entirely and thoroughly divine; because we distinctly perceive, both, that all three persons are mentioned in the institution of baptism, and in this description they are asserted and represented as having been present with the event. And although we no longer

behold the Holy Ghost in the form of a dove, bodily and visible to the eye, hovering over Christ, nor hear the voice of the Father; yet that image remains in our hearts, as for our sakes it was once represented, as a sign and witness connected with the words, in which we hear and believe what St. John saw then. For as it was there, in the visible presence, so it is administered here, in the name of the Father, and of the Son, and of the Holy Ghost. There he manifested himself in a visible form; so here he manifests himself in his word and name.

57. In the second place, we must not deem this image vain and ineffectual, like a human figure or form delineated on a table or in a mirror, where there is nothing more than some painted color, or a corresponding shape and appearance, which has no life nor power. But here is a living object, in which the divine Majesty has represented and impressed himself, and he is really and personally present, not a mere image, but the essence itself,—yes indeed, the life and power. For he does not act in this particular, as if he would only show an empty form, as a shadow or a phantom, like the conjurer; but in order that he may execute and manifest his power and operation; and this operation is not that which he exerts on ordinary occasions with his creatures, whom he creates and supports, or when he effects something by their instrumentality; but this is the peculiar, the direct, the most noble operation of divine Majesty; which touches our redemption and eternal salvation; and each person of the heavenly Majesty has his own characteristic, so that there are the Father with his light and majesty, the Son with his blood, and the Holy Ghost with his fire. Consequently we must re-

gard this water or baptism, not as a mere water-bath, or emblem. For wherever God connects himself so as to be present, there he must also be powerful, and produce some godlike result. Why otherwise should he visibly manifest himself, and make a dispensation so illustrious and remarkable?

58. But all this took place in order that we might understand by this representation, what God has here in his designs, and what his will and intention are in reference to baptism; designs which he afterwards defines and explains in his declaration: namely, that in it he gives us his majesty, light, and power, and himself with all that he possesses and is able to do. But what is he able to do? 'To take away death and sin, and all our misery, and substitute for them eternal righteousness, life, and joy. By what means does he do this? By the blood of his beloved Son. This is the ransom which was paid, and by which these blessings have been procured for us, in order that we may obtain favor with him; as Christ says, John 3, 16: "God so loved the world, that he gave his only-begotten Son."

59. But in order that we may conceive and feel this through faith, the Holy Ghost with his fire must warm and enlighten us. Now, because all this takes place in the holy sacrament of baptism, certainly we must not, like an irrational creature, consider it merely water; but as the real blood of the Son of God, and the real fire of the Holy Ghost; and that here the Son sanctifies with his blood, the Holy Ghost bathes with his fire, the Father gives vitality with his light and splendor; so that all three persons are present, and alike produce one and the same divine result, and pour out all their power in baptism.

60. Now who can fully declare this unspeakable grace and glory, when God has thus manifested himself, when he is willing to be ours, and to give us all? Or, how dare any one condemn baptism, when he sees and hears that God himself has ordained and instituted it, and honored and distinguished it with his presence; when indeed with his own fingers he administers the ordinance, wherever his command and ordinance prevail and are adopted? so that the sorcerer or the factious spirit takes no part in it; for he commands and declares, "Go ye, therefore, and baptize in my name," that is, "Ye shall neither do it nor regard it otherwise than that I myself, together with the Father and Holy Ghost, baptize." How can we speak or think more gloriously and highly concerning baptism? Yet heaven and earth are too contracted fully to comprehend this.

61. In the third place, it is by far the greatest circumstance of all, that God the Father himself speaks, and delivers a discourse over the baptism of Christ the Lord. Here then should all the world repair, with all possible speed, to hear the Preacher, God the Father, speaking from heaven; as we should desire to do, if we knew that there were a place even at the end of the world, where God himself might be heard speaking. How happy should we consider those to whom this might happen? But here he is preaching for us before our eyes, and extends so much grace to us, that he did not only proclaim it once on that special occasion, in order that those only might glorify it, but causes it to be continually preached to all who were to come after that, and who are still to come, till the last day; so that we may daily hear it, were we only so pious as to open our ears and hearts, and feel willing to under-

stand it. Now let us hear how this annunciation of the Father is expressed. For without doubt it must be a most noble and precious annunciation, which he himself made from heaven.

“ This is my beloved Son, in whom I am well pleased.”

62. This is a brief declaration, but so rich and pregnant, that no man upon earth can fully comprehend, or ever learn it thoroughly. For in this declaration the heavenly Majesty includes and imparts all divine wisdom and intelligence; in addition he pours out all his purposes and his affections, so that indeed all is revealed which he himself is or can be. But this is boundless and incomprehensible; and yet it is all embraced in this short proposition, and concentrated in this one person who is called Christ. He directs us to him alone, and knows nothing else to preach but of Christ who was here baptized. By this he constitutes and consecrates him Doctor and Priest, and King and Lord over all things, not with foul chrism, but through the life-giving Holy Spirit, that was visibly hovering upon him.

63. Although we are not able, nor have we undertaken to amplify this declaration, yet in order that we may speak a few things respecting it, it will first be necessary to remark again, that these words were not spoken because Christ needed any such thing; as indeed this whole revelation was not made for his sake;—he himself did not become man for his own sake;—but we should know that it was declared and written for us; just as for us it happened that he was conceived, was born, suffered, and rose from the dead.

64. Consequently we must not let this declaration remain so far neglected, as if it were useless, futile, and

cold, nor permit this divine testimony to exist in vain, which amply deserves to be inscribed on our hearts in glowing characters, because it is the Majesty of heaven that announces it to us. And it is surely a lamentable evil, that we have passed these words unregarded so long, so cold, and dead, that we do not esteem them nor know how to use them. Every one thinks it an old affair, which can no longer be profitable to us, reading and hearing it as nothing better than a history of some Turkish war, or of *Dietrich von Bern*. But this is not a proper treatment of the word of God, to regard it in so cold and careless a manner, that no one is warmed and improved by it. Wherefore, I say, you should read and bear these words,—“This is my beloved Son,” &c.,—as if the Father from heaven were still speaking this lesson in my heart and yours, and was saying, “Let all the world apply their hearts and ears, for thus I proclaim, namely, of nothing else than this Son, and I will have nothing else proclaimed or commanded, heard or received, as my word and declaration; so that all eyes and ears may be filled with this proclamation, and so directed as to enable them to fix upon the Son.” For these words show us what we receive from him.

65. Now of this declaration we have two parts, as he himself divides it. 1. “This is my beloved Son.” 2. “In him I am well pleased.” And this expression, “my Son,” we must not suffer ourselves to pervert as the heretics do, who say, “It is an expression of grace, and not of nature, or of the real Godhead.” For they conceive themselves so wise and acute as to understand it intuitively, and they argue, as the Jews do, “That God surely cannot have a wife in heaven, and consequently he cannot have a natural Son; for this reason

Christ must be esteemed a Son of God only from grace or by adoption. Just as a man who has no children, may adopt some wandering stranger, and call him his son, and make him heir; this man cannot then be called a son by nature or birth, but only by adoption. And notwithstanding he may become heir of all his benefactor's possessions, yet he is not his son by nature nor of his flesh and blood, but only by his will, through which he has been chosen and adopted."

66. But we say, according to the Scripture, that Christ is called and really is the Son of God, not only by his will or grace, as we are only chosen and adopted children, but he is a real Son by nature, through a real, natural, as well as divine birth, the same divine essence with the Father. For, to speak in the manner in which he here speaks,—“This is my Son,”—we find nowhere in the Scripture, where in the singular number he speaks of one alone, or where he calls one single individual his Son; but wherever he speaks of other men, he uses always either the plural number, designating many, or a collective noun, as when he means the whole family or nation, by the expression, “my son,” as Hosea 11, 1: “I have brought my son out of Egypt,” that is, the whole people of Israel. But otherwise he observes this remarkable distinction, and he has never used this expression in designating any single individual, either angel or man: as the Epistle to the Hebrews shows, chap. 1, v. 5: “Unto which of the angels said he at any time, ‘Thou art my son?’” He uses the same expression again when he speaks to David about Christ alone: “He shall be my Son, and I will be his Father.” David himself has introduced this expression again in his Psalms, and proves that he understood it as relating to a true, natural Son;

as where he says, Psalm 89, 28: "I will make him my first begotten Son, highest among the kings of the earth." Again, Psalm 2, 7, he says: "The Lord hath said unto me, 'Thou art my son; this day have I begotten thee.'" This expression he uses in reference to no other individual, nor to angels, who notwithstanding are the most exalted creatures that God has made, and in a different sense are also called the children of God; yet he has not,—says the same Epistle,—honored them with this high title, "My first begotten Son," and, "Thou have I begotten;" no individual, indeed, but Christ alone.

67. Accordingly, by this declaration, we should establish our faith firmly and surely, and conclude that this Son is something more exalted than all creatures both in heaven and upon earth, because God has given this name to no other being; and most assuredly he must be deemed a true, natural Son, of the same nature and essence or majesty with the Father,—as the son of a man is called a natural son, because he is of the same nature, or of the same blood and flesh.

68. In this manner was the expression first used in reference to this person, as he here applies and appropriates it to this particular or individual Christ, who was baptized in Jordan, and distinguishes him particularly from every other individual, honoring and applauding him above all creatures, as he calls him by that name through a special revelation. Consequently we must be fully convinced that he is higher than all angels, and really the true God. For besides the creature, there is nothing except God. Wherefore we also should esteem and honor him, as he has been distinguished and presented by this declaration, as a being who is really na-

tural man, but not only or merely man, but also in reality by nature and by birth, the Son of God.

69. This we must comprehend and maintain through faith, and let the ignorant go on, who assail it with the presumptuous power of reason, and criticise and cavil according to their own imaginations,—a thing which I might accomplish as well as they, if imagining and dreaming would avail. But how would it stand against these clear and distinct words, and when would my conscience rest with certainty upon the comment and definition of these men? These people would lead me again into *Utopia*, or adduce some other passages, which they would stretch and pervert as much as they do this; for example, that the Scripture says, “There is only one God,” &c. With this they exclaim against us, exactly as if we did not also acknowledge it, and as if it were a strange and unusual thing for a Christian to say so.

70. For I too know this perfectly well, and it is the very thing we have said, that in contradistinction from the creature we must reckon but one God. But when we ascend above and beyond the creature up to the Supreme Majesty, and wish to know how the Godhead is constituted, there my wisdom ceases, and I must hear what he says, how and what he is. Here, then, I hear himself saying, that there are three persons in one nature and divine essence. Here should I rest satisfied, and no further criticise, and exclaim: “Indeed I cannot comprehend it.” Consequently it avails nothing to introduce in opposition to this fact the declaration, that there is no more than one God. For on this point Moses and the Scripture will say only so much as we also say, if we speak concerning the essence, that beyond the creature, there is no more than one God, and no one should seek an-

other God. If I understand and maintain this, I must then hear how God himself speaks of his own majesty, and how he unfolds and reveals what he is; in this way I cannot err or be deceived. Because I now hear out of his own word and testimony from heaven, that Christ is his true Son and the very God, but still a different person; I must surely allow it to be true. But how those persons are united, and how they correspond with each other, it does not belong to me to scrutinize, but only to believe and to speak, as I hear him speaking. Hence, because he always calls Christ his Son here below, and applies that term to no other being, he must in reality be the true God.

71. Thus we confess also this article in our Creed: "I believe in Jesus Christ, his (the Father's) only-begotten Son," &c. For by the appellation *only-begotten Son*, we mean that he is his right, natural Son, born of his nature. This is our Lord, whom we must worship and call upon, as a God, begotten in eternity of the Father, and born in time or according to human nature from the Virgin; so that there are two natures in one person, united together and called Christ. Thus we believe and preach. Whoever will not thus believe, can let it alone, and be exceedingly wise, and counsel God how he should speak. But we desire God to teach and counsel us, and we desire to follow that instruction, though it may not perhaps correspond with our wisdom.

72. The first thing, then, is to learn here who this individual is, namely, the only Son of God, and how he is constituted by his Father, as his truly born, Lord over heaven and earth, and all creatures. Thus is he honored and proclaimed by the Father himself, and crowned as king, not with purple nor gold, nor

set upon a golden throne, nor anointed with chrism, as we do to men; but adorned with a different crown and ointment, namely, the voice and declaration of divine Majesty, who here declares,—This is my beloved Son, who is Lord over heaven and earth, King of kings, and Lord of lords.

73. Essentially he was already, indeed, God and Lord of all creatures, so that he had no need for his own sake thus to be declared and honored; but it was revealed, illustrated, and proclaimed for us, that we also might know in what manner to esteem him; and it was proclaimed to us, that we might also adore him as a being upon whom, though here exhibited in his humanity, heaven and earth, righteousness, life, sin, death, hell, and all that man can mention which is not God himself, depend. Over these has this individual been set, and has also been proclaimed that we might regard him as Lord, and be baptized in his name, so that he may be our Lord, may govern, protect, and aid us, that we may have every thing in him, and that nothing may injure nor overpower us.

74. But this exaltation no language can express, nor can gold or precious stones adorn it. For, to be called the natural Son of God and the Lord of all creatures, is surely eminent beyond conception. A single angel is alone more noble and powerful than the whole world with all its pomp and power; but he is inconceivably boundless and high above all angels, and whatever can be conceived in the universe; and yet all is here poured out and communicated to us in that expression, "This is my beloved Son." All this, as I have said, must be embraced in our faith. For it is very improbable as to appear-

ance, that this is said concerning this man. And how great and wonderful is that exaltation, to be the natural Son and Heir of God, or Lord over all things? Yet great, and far greater and more wonderful is it, that all this was conferred upon this person who lies there in the lap of the Virgin, and here stands in Jordan and suffers himself to be baptized. Nothing is to be seen but a poor, impotent, uncovered man, of no imposing appearance, entirely destitute of the splendor of any glory and power; and yet he must be believed and called a Lord of lords, King of kings, indeed of all angels besides, who holds in his omnipotent hands the world, the devil, sin, and death, and all things. Who can discern all this in this man? or who dare say or believe this concerning him, had not God himself from heaven revealed it, and proclaimed, "This is he?" Here is the first part of this divine, this heavenly declaration.

75. The second part thus declares: "In whom I am well pleased." By this he is consecrated also as pastor or priest; as in Psalm 110, 4, he is called an *eternal Priest*, as ever standing before God, to reconcile us and to intercede for us. For we know that we all are born in sin, condemned to death, and always under the wrath of God, from the first man to the last. The devil has effected this, and brought it over the whole expanse of human nature. Who can now reconcile God again, and take the curse from us? No man, no prophet, no saint has appeared, who would dare to advance before God, and who would be able to avert his wrath; for in consequence of this wrath, each was himself exposed to death. Indeed no angel has the power to take this wrath upon himself, and make an adequate compensation.

76. And yet, if man should be relieved, if any one should be saved, if sins are to be blotted out, if death is to be overcome, the kingdom of the devil destroyed, hell extinguished, and the grace of God rekindled, observed, and magnified, God must begin himself, must send and substitute a mediator, through whom we may return from wrath to grace, from sin and death to virtue and life. No one has ability to be this mediator, nor power to do all this, except his own Son; and for this reason he must visit us himself, and assume our nature, our blood and flesh. Yet, as he must relieve us from sins, he must himself be free from sin, and thus as a mediator between God and us, become both truly God and man. In order that he may be received and believed as such, the Father himself has revealed this to us from heaven, and given evidence of him,—“This is my beloved Son, in whom I am well pleased.” As if he had said, “If you desire to have this wrath and condemnation averted, and to seek and to find grace from me, then you must come hither and put your trust in this man; he shall be the only true Priest and Mediator, and in no other way can you be reconciled, and find the grace of God.”

77. There were under the dispensation of Moses, very many services to God, many priests and sacrifices; and among the people many works and formalities, all performed in order that God might say: “In these do I find pleasure.” But none of these could secure this declaration. For they had not the heavenly testimony that he had said at any time, “In these I find pleasure, and will in consideration of these services, be gracious and forgive your sins.” But here only he says, “In this man is my pleasure, and through him I will be gracious, and become reconciled; from him must flow whatever will

be pleasing and acceptable to me." Here then every thing which we may do or bring before him is entirely disregarded and set aside, be they services of God, offerings, or works, according to the institution of Moses, or according to any preconceived opinion, intending that we by these may attain the grace of God, and be saved : and every thing is included in the Son alone, that can please him, so that nothing independent of, and beyond him, can be able to effect a reconciliation. "Whatever shall be spoken or done by or in him, it surely and certainly," says he, "will be grateful to my heart. In no other way shall my pleasure and delight be secured, but here alone shall all eyes, ears, and hearts attend ; here shall be every thing,—all wrath and displeasure entirely removed, and grace and love take their places."

78. Behold ! by this declaration, God has elevated him to the highest honor, so that he is both a true King and Priest, an Heir and Lord, who independently and powerfully reigns and rules over all things, and besides secures the Father's grace for us. And in this he shows his paternal affection towards all who believe on Christ, so that they may be assured that God is not their enemy, but will be a gracious and friendly Father, who is neither willing nor able, if we adhere to Christ, to be angry or to be offended at us. Though we perhaps may stumble and fall ; yet if we turn again and apply to this Son, all shall be entirely forgiven and forgotten ; and he will say, "This is pleasing to me, for the sake of my beloved Son and Priest ; thus I may be reconciled and be rendered gracious, for my heart is entirely upon him." Thus he comprehends in these short but expressive words, nothing but pure grace and consolation, and opens unto us a great heaven, full of light and

glory, cordial benevolence, and paternal love, so that we should not be terrified before him, as before an angry judge; as the devil prefigures him to the timid, the terrified heart, and as the law threatens the obdurate impenitent. But he earnestly desires that we look to him for love and for every blessing, and wait before him with a joyful heart, and no longer be terrified at any thing that would alarm or injure us.

79. For he has given us this revelation, only with the design that we may be certain and sure, that he will show us grace and paternal love in Christ, his beloved Son, and through him support us against all that would withdraw us from him; and thus has he set aside all wrath and guilt, still further, all lords, kings, and princes, yes, all angels, and powers, and dominions, all the wisdom, the holiness, the divine service of the world, and, in a word, every thing which would require any thing else from us; that henceforth nothing else may avail, but to cleave to this Lord and Priest alone, who aids us against all enemies, all assaults, terrors, and maladies, and who is our Mediator forever, our eternal surety indeed, adopted by the Father for us, that he may be a gracious and friendly Father to us. But he desires that we may seek his grace in no other way than in his Son, as he has directed us; as those do, for instance, who by the law, or their own self-chosen works, expect to reconcile themselves to God, and to obtain the forgiveness of sins.

80. And in order that we may more firmly and certainly comprehend this gracious disposition and will of the Father, he has exhibited them not only in these words, but also in the external signs and manifestations of this revelation. For he has revealed himself here, not as

of old, when he instituted the Old Testament, and communicated the law through Moses upon mount Sinai, when the whole heavens were dark and gloomy with thick clouds, and nothing was heard or seen but thunder and lightning, so that the mountain was convulsed, and the earth trembled, and all was terror and consternation; but here are every where splendor and light, and a joyful view, all the sky is clear, all nature smiles upon us, and the divine Majesty himself descends above us; no longer do we find that vast distance between God and ourselves, but he exhibits himself visibly in the most friendly and lovely manner: the Son in his human nature, standing at the water with his servant John, like any other innocent man; the Father in a lovely voice and annunciation which speaks of pure grace and love; and the Holy Ghost confirming it all, hovering over Christ in that most pleasing form, the form of an innocent dove, which is free from all resentment or bitterness, and possesses a heart altogether friendly. On the whole, here is nothing but consolatory, affectionate love that we behold and hear, as if the sky were streaming with honey and sweetness, and pouring down upon us grace and benevolence. Indeed we may entertain no other thought of him, and look to him for nothing less.

81. For what heart can conceive, what tongue can express, the sweet comfort which we find in these words, if we believe and feel them as a Christian should believe, that God spoke these words to him, "This is my beloved Son, in whom I am well pleased." For here indeed nothing else is said than if he would say to us, "I give you all my grace, love, and kindness which I possess in my heart and in my power. For, in order that

you may entertain no doubt or uncertainty, I here give you, not Moses, or a prophet, or an angel, or a saint; not some treasure of silver or gold, nor any other great earthly or heavenly gift; but mine own beloved Son, that is, my own heart, and the everlasting fountain, the well of every grace and blessing, which no angel nor creature in heaven or earth can fathom or conceive. This shall be a sign and surety of my grace and love, against your sins and fears; and as he is by birth and by right the eternal Heir and Lord of the universe, so shall you also be my children, heirs in him, and possess all that he possesses, and is able to give." For besides giving us his right and inheritance which he possessed by nature, he has earned and purchased us, as our Priest and Bishop, by his suffering and death, that we may be his chosen children, and the everlasting co-heirs of all his joys. Behold now! what more should he do, what more bestow? and what more exalted or more excellent can the heart of man desire or conceive? And still he does all this without any labor or service of ours, even before any one had prayed for it, or thought about it; so that we have no boast to make of this at all, but we must consider it the gift of pure grace, and nothing can be done in return for it, except that we should thank and love him for this unspeakable grace; indeed he desires nothing more.

82. From these views you may judge what those are doing, who teach and preach in opposition to this divine annunciation, their own human works and services, presuming to reconcile both themselves and others to God, and to obtain his grace; as if for this purpose they have no need at all of Christ the Lord, and can please God very well without him. Indeed you

may well suppose what our Papists still deserve, who will not hear or regard this declaration concerning Christ and baptism, and who persecute and murder those who preach the truth. Because these Papists wilfully cast away and utterly reject all the grace and love offered and proposed in Christ, what must reasonably happen to them, but to meet instead wrath and displeasure, to be exterminated without any mercy, and be committed, moreover, to burning torments forever? As we see already such wrath and punishment impending over them, that they continually persevere in their obstinate wickedness, and always increase in impiety, so that their fall will be the more terrible. But God preserve us who have grace, that we may understand this, and aid us, that we may adhere to it!

83. So much now has been briefly said concerning this beautiful text, in which the true beginning of the New Testament, and the sum of the whole Gospel, have been comprised and given to us by the Father himself; so brief and yet so complete and full that no man can conceive nor express it; so that we must not regard it so coldly and run over it, as if it were the vain talk of men. For we behold here how great and noble a description is written concerning this venerable sacrament of baptism, and here it is shown to us how we must esteem it, namely, that this water is sanctified by Christ, because he touched it with his own body, and that through baptism heaven is opened to us, the whole divine Majesty is personally present, and communicates himself fully and entirely to us, the Father manifests his grace and good pleasure in Christ, and testifies that he will bless and assist us, and give us divine righteousness instead of sin, and eter-

nal life in the place of death. For since all this appeared in the baptism of Christ, it is clearly shown to us, that this grace is given to us in and through baptism; whereas it was all thus revealed not for the sake of Christ, but for our sake. And it was done even in a place, where John was baptizing, where there was a wilderness, that we might see how he honors baptism, and he there shows us what he considers it to be. Otherwise he might have made this revelation in some conspicuous place, as in Jerusalem, the capital of the nation, and in the temple.

84. You have now what is to be said concerning the power and advantages of baptism; all which as represented above, Christ has comprised in his own words, where he says, "He that believeth and is baptized, shall be saved." For by this he gives us to understand, that his will and ordinance are, that we receive baptism, not in order that the body may be washed, and remain outwardly pure and clean, like the daily purifications of the ancient Jews; nor that it might be a mere empty sign, by which people might know us, as the Jews, with their circumcision; but exclusively with the design, that we may be saved by it, that is, be freed from sin, death, and hell, and every evil, to be eternally righteous, holy, and vigorous, the heirs of heaven. For all this must result from this expression. For, if man be saved, his freedom from sin and justification must precede; as no one will be saved, except him who is righteous and holy beforehand. Again, if he shall be saved, he must also be freed from death, and possess life: besides, he must be secured from hell and condemnation, and finally every calamity, unhappiness, and sorrow, fear and terror, must be taken away, and he must

be brought to everlasting tranquillity and joy. All this, I say, baptism brings to us; not because it is water, but because the name and power of God is in it, who has ordained that it shall be a heavenly, divine water; and he will give us these blessings by means both of this water and his word. For he has power and strength abundantly sufficient to produce this effect, whenever he wills or determines, even through a substance much less considerable than water.*

85. Thus you have now, I think, been told enough, why we applaud and hold this blessed institution so high over all other things upon earth. For, from all this you may clearly perceive, that we must not in this matter, esteem our own works, however great and precious they may be, but the work and power of God alone, as it is reasonable to esteem and applaud them. A work and a power which other teachers and preachers,—neither the recent factions, nor the old Pope's ponies,—do not embrace or understand; although they also have these excellent texts and testimonies of the Scripture concerning baptism lying before their eyes; but they stumble over them as if they were mere trifles, and they can muster nothing against us but something from their jargon and their dreams. According to their opinion, "We forbid good works, and do not live as we should." Consequently they think they have acquitted themselves well, and entirely subverted us. But let them foam and disgorge themselves; for they are not worthy to know or to speak otherwise. If, indeed, they were so pious as to be able or willing to turn their attention to Scripture, then they would suffer our doctrine to go unassailed. For why is it that they boast so much of their works? And what have we here to do with works,

either to command or to forbid? Why do they not speak with Christ about it, and order him to make it differently? Yet we neither devised nor framed this expression, "He that believeth and is baptized." Is it the expression of a Lutheran or a Papist? I think indeed it is the declaration of the Holy Ghost and of Christ himself, and stands in the same Bible which they as well as we have; and it is true that we do not here speak nor should we speak of our works.

86. For you yourself will say,—What is in baptism that we should boast of it as ours? Or what have we contributed to it? I do not think, indeed, that any man is so rude and presumptuous as to say, that baptism is his or any person's. For no baptism takes place in my name or yours, or the name of any saint, but in the name of the Father, of the Son, and of the Holy Ghost. This is the authority which can perform, and which should perform it. Of this should we boast, if we would talk of works; for he is doing the proper kind of works, which may reasonably be esteemed divine; which are, to blot out sins, to avert death, to extinguish hell.

87. These are, I think, different works from those indefinite things which they have been teaching; as, their monkish and self-constituted works,—to fast, to walk barefoot, to hold and establish mass, which they perform, not only without the word of God, but even to the rejection and disgrace of precious baptism,—to cruel blasphemy indeed upon the name of God, and his works; since they exalt and hold them equal with baptism, as their doctors shamefully write, "He who goes into a cloister and takes orders, does as much as if he came immediately from baptism." This is the unholy preaching, and real malignity of the wretched Antichrist, with which he

has tainted all Christianity, so that he has drawn the people from baptism to his own works ; yes, he has torn them away from it by force, and set these works in the place of Christ and his baptism ; so that none had power to retain it, except those whom God has wonderfully preserved. For so soon as we have removed the child's shoes, and have just brought it again from the holy laver, they subvert the whole by such preaching, "O you have lost your baptism long ago, and this chrism-cloth has been tainted with your sins ; you must now consider that you must atone for your sins, and fast often, must pray, perform pilgrimages, erect churches, until you can be reconciled to God, and thus again obtain his grace."

88. This is at once to subvert and nullify all that we have derived from baptism ; and it is, alas ! fulfilled, as St. Peter has prophesied concerning them, 2 Epis. 2, 20, that by their doctrine they, having just narrowly escaped from error, and become purified from sins through baptism, again plunge and wallow in the same filth, and drown themselves in it ; and it happens to them as to the filthy animal, which has just come from swimming, and wallows herself again in the next marsh. Thus has it happened to us also by the doctrines of the Pope and of all the books and writings of his theologians and decretists, all of whom have done nothing else but pervert and abuse Christ and his baptism, so that with it no one could rejoice or be consoled.

89. For I myself was a monk fifteen years, besides the time I had lived before, and I diligently read all their books, and did all that was in my power ; yet I never was able to console myself with my baptism, but always thought, "O when wilt thou become pious, and have done enough to receive the grace of God ?"

And with these reflections, I devoted myself to monkery, and I tortured and punished myself with fasting, cold, and an austere life; and yet I accomplished nothing more by all this, than only to lose my beloved baptism, indeed to deny its efficacy. This is the fruit and the reward for which we have to thank these teachers of works, which they still defend, and they know of nothing else to exclaim about but works, contrary to the declaration concerning Christ and his baptism, which God himself gave from heaven, and thus they really and indeed hurl away the baptism of Christ, and substitute another baptism of works; so that they are even as pernicious in consequence of their doctrine as the Anabaptists; indeed they make nothing else but Jews and Turks out of us, as if we had never been baptized.

90. Wherefore in order that we may not be perverted by such doctrine, let us maintain this pure doctrine, as we here see and understand it, that baptism is not our work or deed, and that a great and wide distinction must be made between the works of God and our own. For there are some works which the divine Majesty performs upon us, for instance, creating us with body and soul, and giving us all that is in heaven and on earth. These are his general works towards all men upon earth, and all are very precious and excellent. But besides these works, he performs others, upon those who become Christians and his children. For after we had fallen and become corrupted through sin, still he takes us once more in his divine hands, gives us his word and baptism with which he washes and cleanses us from sin. These are works, I say, which belong to the divine Majesty alone, in which we do, and are able to do, nothing more than to receive them from him. Of

these works should we boast, if we talk of great divine works. For he is the true Operator, who with his finger can obliterate our sins, subdue death, conquer Satan, and destroy hell.

91. But since we enjoy and understand these works of God, we may now speak of those works which we can do and ought to do, namely, to thank God for these his works towards us, and praise him before all the world, so that other people also may understand and obtain them, and thus to live to the honor of God, and the benefit of our neighbor, to aid and serve every man, with labor or with charity, or by any means we can. In this practice we do not teach and praise our own works as if we could attain heaven by them. For this should be the object for which they ought to appear; not that they should enable to blot out sins, to free from death, and to attain heaven, but to advance the interest and relieve the necessity of our neighbor.

92. Thus they are both properly distinguished, that we may make as high and wide a difference between them, as heaven is from earth. For the works of God come hither from above, and give us pure, heavenly, eternal blessings; but our works remain here below, and affect only what belongs to this terrestrial life and being. Of this distinction, though so correct and clear, the gross Papists know nothing: they clamor a great deal about works, and know not what teaching or prohibiting good works is; they brew and mingle them up together, so that we cannot know what the works of God or our own are; indeed the former are entirely darkened and unobserved, and human works are established in their place, while the true doctrine is every where perverted and mutilated.

THE THIRD PART.

93. Quite enough has now been said, both as to what is baptism, and as to its power and benefit. It remains to say something in reference to its use, and those who receive it. For here there is a manifest distinction, because all do not enjoy the same power and benefit of baptism, although they may have received the same baptism. For two kinds of people there are who receive it,—some with faith, some without faith. Consequently, although baptism is right in itself, and the same to one as to another,—as good, as holy, as divine to the unbeliever as to him who believes; yet there is between these a great difference, for the unbeliever cannot enjoy its power and benefit. This is not the fault of baptism, but his own fault who did not receive and use it as he should. He is not a subject qualified or fitted to receive this sacrament; for his heart is closed, so that the efficacy of baptism cannot enter it, and operate therein; for he does not desire or wish to have it.

94. Just as it takes place among material objects. The blessed sun shines and gives light every where; and though every one does not see it, nor enjoy its warmth, yet it is the real, glorious sun, with its splendor and light, its heat and its power, over him as much as over all others. Why then does he continue cold and dark? Certainly because he has shut the doors and windows, and he is neither able nor willing to see the sun. Thus is it also with the unbelieving heart. Though the true baptism has been duly received, the divine, the heavenly bath, and all that God has connected with it; yet because that heart did not believe nor wish to receive it, no benefit will be derived from it; not on account of its impotence or imperfection, but be-

cause the recipient turns his back, and prevents its influence from operating on his heart.

95. So again, whoever believes that for him God has instituted in baptism a washing of regeneration, by which he is washed from sins, and becomes the child of God, receives it and finds it as he believed. For his heart is open, and the influence of baptism enters it with all its force, enlightens and warms him, and constitutes out of the old, inanimate man, a saint with a new principle of life.

96. To this distinction Christ has also borne testimony in these words: "He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned." For here he has expressed what benefit baptism affords, or what result it produces; and to this he adds how those should be qualified in whom it should accomplish its work, or what necessarily belongs to it, namely, faith, in order that it may be received beneficially.

97. But it has already been remarked frequently, how we should use baptism, and how our faith should rest upon it incessantly, and be exercised as long as we live. Let it be sufficient at this time that we learn how to observe a proper distinction,—to which we have alluded above, against those mistaken spirits,—that it is one thing to receive the right baptism, and another to enjoy its power and benefits; so that we may not deny and condemn baptism in itself, even if it is not received properly. As the Anabaptists do, who pretend that the baptism of Papists is altogether ineffectual, because it is both administered and received without faith; and that whoever is baptized by them must be baptized again. This error formerly disturbed many excellent Christians, as I before remarked concerning St. Cyprian.

98. For, although we contend against the Papists about baptism and the Eucharist, yet we do not by this wish to assert that their baptism and Eucharist, which they administer according to the ordinance of God, are wrong and without efficacy; but we censure their doctrine, which is contrary to faith and the proper use of baptism, by which they strip it of all its efficacy, and pervert those who have been very properly baptized; and so far as they are able, they suffer no one to hold it in its purity, since they always keep saying, "It is no longer beneficial after the chrism-cloth is soiled and the innocence is lost, but we must expiate our sins after receiving baptism, by our works of penitence and expiation;" and thus they substitute our good works in the room of holy baptism, and create another baptism, not by water, but by works. And in this way, as said above, they have shamelessly assimilated baptism with their monkery and monastic life.

99. Against this blasphemous and detestable doctrine we preach and contend. But in doing this, we will not deny that baptism which we have received from them; but we pursue precisely a contrary course: in opposition to their adventitious doctrine of baptism by works, by which they nullify the baptism of Christ, we must bring again to its proper use this blessed baptism, which they received through the Apostles in the name of Christianity from Christ, so that its efficacy may again be understood and maintained. Like the Gospel and the holy Scripture, which they have duly received, but have darkened, falsified, and adulterated by their human opinions, we must cleanse and purify them again, and bring them to the light. This distinction the Anabaptists do not observe, nor can they distinguish that

baptism which the Papists administer in the name of Christ, from their doctrine which they have conceived against baptism: but they condemn both the doctrine and baptism as nothing, and perfectly ineffectual, as if it were a mere human conception of their own, like their own opinions are; and thus they have removed baptism entirely from us.

100. Now in order that we may defend baptism and the true doctrine, both against the Papists and the perversion of the Anabaptists, we must continually teach and support this distinction between the two,—that which is the work of God, and that which is ours. For when we speak about what baptism is, and about its benefits, then we are not speaking about our works. For who will assert that he would have made or conceived, or even have known baptism, had not God himself instituted it, and enjoined it upon us, much less that he could give it power and effect? Consequently whatever there may be of its power or its nature, that is altogether and entirely the work of God, and we have nothing to do in it at all in this respect. And here we should not consider or enquire what we do, or do not do; but wherever we see it administered according to his word and command, we should by no means entertain a doubt, that he who is thus baptized, has received the proper baptism. But afterwards, if you have thus received it, you are bound to observe well how you believe, and that you use your baptism rightly. This then may properly be spoken in reference to our own actions. In a word, these two, I say, baptism and faith, we should distinguish as far from each other as heaven is separated from earth; as far as God is exalted above man.

101. For whatever he makes and does are works which are as steadfast, determinate, unchangeable, and eternal as himself. Consequently they stand and endure firm and immovable, and will not change, although we may probably misuse them in every respect. But whatever we do, is infirm and uncertain, as we ourselves are, so that we can ground or establish nothing upon it. In order, therefore, that baptism may be permanent and certain to us, he has not established it upon our faith, because that itself is uncertain, and can very readily be false; but he has established it upon his own word and ordinance, in order that it might be correct and might endure, and not become enfeebled and contemptible, even if faith do not attend it.

102. According to this distinction every one can judge and confute every error which may spring up against baptism; as those who have been represented above as saying, "Baptism is of no advantage, if it is administered by one who does not believe." For this pretence has a very imposing appearance, and heretofore has spread extensively, so as even to infest the great bishop and martyr, St. Cyprian. For here they have adduced that remark from Sirach: "Whoever has an impure hand, what can he make clean? Whatever he touches becomes impure. Now whenever baptism is administered by a guilty priest or unbeliever, how can it cleanse him who receives it?"

103. But this is to establish baptism on the works of men, and to render it entirely uncertain and vain. For had I to wait so long, until I became certain that he who was about to baptize was pure, neither I nor any man would ever be baptized; indeed I must entirely

give up the Lord's Prayer, where we are all taught to say, "Forgive us our trespasses."

104. Accordingly we may say, that we must not be so far deluded as to allow ourselves to look to, and to depend upon, our own worthiness or the purity of our own hands in this matter. For here we have another hand besides ours, namely, Christ's, which is entirely pure and holy, and every thing that he touches, he makes holy and pure. If it is that makes and administers baptism; and all that is done in baptism is his work. Now because he, whose baptism it is, and who himself baptizes, continues ever pure, what then shall I enquire, if I and you and all men are impure? By this, Christ my Lord, and his blessed baptism, shall not be polluted for me. Just as the blessed sun does not become obscured or impure, because he shines upon the filth and the swamps as well as upon gold, but his beams fall as brilliant upon the heap of ordure as they do upon the white veil; nor do they contract any impurity therefrom, notwithstanding they may penetrate even within the mass; so likewise, although baptism may be administered by an impure servant, neither baptism nor we can receive any injury at all on that account, inasmuch as baptism and the office are not of man, but of Christ.

105. And if we should be persuaded that the ordinance and command of God, cannot prevail, unless the person by whom it is administered be pure and without sins, no one must any longer preach or teach, or confide in or submit to, the word of God; for never yet did any one appear who was entirely pure, and who did not feel a necessity to pray in the language of the Lord's Prayer. Indeed even children must be taught thus: "Why will

you be obedient to your father and mother? are they either holy or pure?" And thus all lords and princes would have to relinquish their offices, annul the laws of civil obedience, or regard their own authority and jurisdiction as impure, because they, for the most part, are not pious men. Here would result a lovely government indeed!

106. Hence you perceive that this is a very pernicious error, and God must have supported the holy martyr, St. Cyprian, in a most especial manner, and must have cleansed him from this error, through the blood of Christ the Lord. But still an injurious evil resulted from this false opinion. For thence the Anabaptists first arose, and now again they are becoming prevalent, so that countries and towns are infected with this evil, through its dangerous and delusive pretensions; as they insist, "You did not believe when you were baptized; and notwithstanding you may possibly have believed, yet the persons who administered baptism for you, were impure and godless; consequently you must be baptized again."

107. Whoever, therefore, does not wish to be misled, let him adhere to this doctrine of ours; and then he shall be able to speak distinctly about it, and to say: "That I have been baptized is not my work, nor his who administered it; for it is not my baptism, nor that of the priest's, nor of any man's, but of Christ's my Lord, and it does not need either my or your purity at all; for neither I nor any man can sanctify baptism and render it pure, but we shall all be sanctified and rendered pure by baptism. Wherefore I will not ground baptism upon my faith, but on the contrary, my faith shall establish and build itself upon baptism."

108. And I will suppose that the recipient, be he

young or old, do not believe at all; as it may easily happen, that a Jew, to deceive us Christians, may suffer himself to be baptized; in this instance I should not assert, that his baptism is of no effect because he is an impostor and abuses baptism; but on the contrary I must maintain, that he has received the right baptism, though to his own injury and condemnation. In the same manner as I dare not say, whenever an unbeliever has blasphemed the name of God, that he has not blasphemed the true God. So also, I dare not say, that the Gospel is not the true word of God, because he who preaches or hears it may happen to be an impostor: so even the truly venerable sacrament of the body and blood of Christ, was as really received by the traitor Judas as by St. Peter. For God does not change on account of us, and he will not suffer his word and work to be changed or enervated by our belief or unbelief. For this is certainly true that we, as for ourselves, are not pure, nor can we endure; so that if baptism would depend on our purity or faith, it would surely be a desperate case, and Satan would soon drag away our faith, and ruin our baptism, and no one could ever be certain of it, or dare to put his confidence in it.

109. And I would gladly hear from these Anabaptists, what they would reply if one should ask, why they themselves baptize, since they reject our baptism, and baptize the people over again who were baptized before, as they say, improperly; and how they make themselves certain that *their* baptism is correct? If they can establish this, I will suffer myself to be baptized again, not once only, but as often as they please. "Yes," say they, "formerly you were baptized, and knew not whether you had believed; but now I baptize

you because you believe and know what you are doing."

110. But how do you know whether the person about to be baptized does believe now or not? "Because," say they, "he asserts his belief, and desires baptism." This is even building upon the former sandy foundation. For how are you certain that he does not deceive you by his acknowledgment? Is it all sufficient merely that he assert it? In the same way any villain might easily assert it, and pretend that he believes; and if you depend upon this, I conclude against you by reference to the Scripture, where you read, that all men are false and deceptive, and that it is frequently forbidden to trust man. Consequently your Anabaptism is not only uncertain to you, but is also forbidden and condemned, because you would be basing a work, which belongs to the divine Majesty, upon men, and diverting our faith and trust from God to a creature. But we would not build at all upon men, but upon the work of God, which is not only certain, infallible, and true, but, when it once takes place, endures and prevails forever; so that we dare not alter or renew it, like the mutable works and characters of men.

111. Of this take an example. The Patriarchs in the Old Testament had a baptism also. This was the Ten Commandments; as St. Paul says, 1 Cor. 10, 2, "They were all baptized unto Moses in the cloud," that is, upon the Ten Commandments. On this God made a covenant with them through Moses, and still among them there were thousands who did not believe, but committed idolatry, blasphemed God, and excited seditions. Should people therefore have said: "Now the Ten Commandments are annulled, God must make others?" Or, when David fell so abominably both into

adultery and murder, should he have said, "The fifth and sixth commandments are repealed; God must institute others in their stead?" Thus every hour he would have to institute a new Decalogue for the world. But in reality the commandments of God exist and endure forever, even if we fail, and do not observe them, and though all the world rush over them heedlessly to their ruin; yet these Commandments would not fail on that account; but the binding force and obligation to observe them would still remain. No matter how often and desperately by the permission of God, we may fall from them, we are under obligation always to adhere to them again; just as in his other ordinances. In the same way, the jurisdiction, authority, and lawful dominion of princes, are not impaired because a prince may happen to have many faithless and disobedient subjects in his dominions.

112. Thus is it too with baptism, by which, when we have once received it, we are included and enrolled in the number of those who are to be saved, and God makes an eternal covenant of grace with us. This blessed baptism is not in vain because we may afterwards fall and commit errors; but just as grace endures and rules forever,—as remarked in the 117th Psalm, verse 2, that even if we do fall, we may always return to it again, if only we do not reject it or strive against it,—so baptism also endures evermore; and you cannot so far and fully depart from it, that you are neither able nor obliged to embrace it again. And there is no need for him to make you a new baptism, though you may not have believed. For it is, as observed, an eternal bath, wherein being once placed, we must forever remain, or be eternally condemned.

113. Thus you perceive that the Anabaptists are blind, ignorant seducers, who understand nothing about the word and works of God, and doubly offend against holy baptism. In the first place, because they abuse and condemn true baptism by their doctrine; and in the second place, because they give no one any certain baptism, and therefore in reality have no baptism, but their baptism is indeed rather a deceptive affair. Now so heinous and inveterate are their sins, that they deny and abuse the true baptism, and thereby draw upon themselves a terrible condemnation, for they are wilfully striving against the ordinance and work of God; and thus they rob themselves and others of this very baptism, and all the grace which is communicated by it.

114. Let what has now been said be sufficient concerning this venerable sacrament of holy baptism, for the purpose of defending this true Christian doctrine and rational view of it, against the host of Satan, which he has set in hostile array against it, in order that he may banish baptism entirely, or rather indeed that he may rob people of its power and benefits. We have need now (since, by the grace of God, we possess the doctrine and use of baptism pure and unadulterated,) of a discourse treating especially of the fruits and results of baptism. For of something of this kind a great necessity may be traced among us.

115. I have often said that we must make a distinction between the two, doctrine and course of life. For the parties, both of Anabaptists and Papists, fall off from the doctrine, and pervert either the natural character of baptism, or indeed the proper use of it. But we who possess the Gospel, esteem and honor baptism as the work and ordinance of God, and, by the grace of

God, we do not sin against his doctrine and word. For it proceeds pure and unadulterated from the pulpit, and even in practice, and accordingly we do baptize and suffer others to baptize. But we are censurable in this, that we do not follow the doctrine in our deportment. For wherever doctrine and faith are correct, there the proper fruits of these should always follow, showing that we live worthy of our baptism, and thus proving that we have not received it in vain. For what advantage is it, if you possess the word and command of God, with a correct, clear understanding, and do nothing according to them? Hence, although we may not rail against baptism, yet if we do not show our faith, and live after the manner of one who has been baptized, it will be of no advantage to us.

116. Yet these errors of life are widely different from those sins committed against doctrine. For here a remedy still remains, and our life may become better; but where the principles of doctrine are false, there is neither help nor remedy for the improvement of life, but both are lost and desperate. For it happens in this as with a citizen, who may commit two kinds of offences against his government,—as, he may be disobedient to his superior, and act contrary to his commands, and in consequence incur the punishment due to disobedience; but still he may acknowledge that he has acted improperly in this particular. By this it so happens, that we can draw a distinction between the two, *Jus et Factum*, authority and obedience to authority, or as we here call them, doctrine and life. For still this insubordinate or disobedient subject acknowledges the law, and allows the command. But if he should proceed farther, oppose the command, resist

the law, and deny that he had done wrong, and should, moreover, even defend his error; this would be entirely a different thing, and would constitute, not merely an act of disobedience or of insubordination to law, but a sedition and a violation of injured majesty; as one who audaciously sets himself up against supreme authority, and disregarding existing law, would make his own judgment the law. To this crime would belong no ordinary punishment indeed,—it would even seem that the earth should open under such a being, and swallow him as it did Korah, Dathan, and Abiram, Num. 16, 32.

117. For the world cannot bear that sins should be called sins, but it would have them called rectitude itself, to pass unpunished, and to be approved and admired. As our pious Papists are acting at this very time, who knowingly persecute the acknowledged truth of the Gospel, and by force wish to defend their godless conduct, as they presumptuously assail God in his declarations, and say, "What he says shall not prevail, but what we say and do, should be called right; that his word and command must not prevail until they please us." This is to thrust God from his throne, and to set themselves in the place of Supreme Majesty itself. The faction of Anabaptists act thus also in reference to holy baptism, since they strive obstinately against the ordinance of God, and contrive something else of their own in its stead. Surely no moderate or temporary punishment awaits this crime, but Satan himself and the fires of hell.

118. From such guilt may God continue to defend us, even as he is now doing. For with them there can be no grace or pardon, since they obstinately resist it. But because we have the privilege of enjoying a true doc-

trine among us, we should therefore pay strict attention, and direct our life according to its precepts, and not abuse this grace, nor let it pass in vain: but since we have *died unto sin* by baptism, and have become new men, we should henceforth as new-born individuals *walk in newness of life*, as St. Peter observes, 1 Epis. 2, 1, and Paul, Rom. 6, 4, by which people may trace in our lives that we have received baptism usefully and to our salvation.

119. For here we may perceive how Satan who is among us, struggles, not to prevent baptism from being duly administered, but to prevent its being attended with any good result. For, though we have attained grace without our own works and rectitude of life, having obtained true baptism, yet we should henceforth so conduct ourselves as to our words and actions and our whole course of life, that we may honor and adorn this sacrament. For the baptismal font, the altar, and the pulpit, are intended always to remind us of this, and to afford a lasting memorial that we are baptized and are Christians; and that we may reflect, honor the blessed font, and live in such a manner as always to dare to look upon it joyfully; and not let it stand as a witness against us.

120. But now very many, alas! conduct themselves as if they might always remain under the same old character, living just as they desire, and thus render this most excellent baptism of theirs a mere cover for shame and disgrace, as if they had been called to the kingdom of grace in order that they should have the privilege of doing whatever they wish; and they console themselves, however, with believing that God will be gracious, and excuse themselves thus: "I am a frail man; God will

continue to overlook it, and to forgive me," &c. No; not so, beloved brother; I have not pointed out that course to you, that baptism would confer upon you a license to sin; but the leaf must now be turned; on this account your sins are absolved, and you are now come to grace,—you who were before without grace in consequence of sin,—in order that you may now lead a different life and cease from sin. These do not correspond with each other,—to be baptized and to remain in sin. For baptism is administered with the very design of taking away sins, in order that man may become virtuous, and increase in good works; that whereas, before this time, he was disobedient, revengeful, envious, faithless, and incontinent, he may repress these feelings, and recur to the Lord's Prayer, and henceforth repent and earnestly strive that he may be obedient, patient, and virtuous. If you do not act thus, think not that your situation is secure, and think not to boast much of the grace of Christ, and by it to excuse your sins.

121. This would be an excellent test: if you find yourself so much improved, that, in a year or two, or some indefinite period, and not so frequently as before, you have sinned but once or twice, or indulged some feeling of anger or revenge through error or infirmity, this change may be viewed as a token of good in you, and you may again be reinstated. But always to remain and persist in the old course, with anger, impatience, and envy, proves that you have received your baptism to great disadvantage.

122. So, if you had been an adulterer, a libertine, a miser, baptism would show you that you must no longer commit violence, adultery, indulge your avarice, steal or rob. Your former offences are forgiven and extinct, and in future you must become a different being, a pious,

righteous, beneficent, and continent man. If you find this kind of life and feeling attending you a considerable time, it is a sign that baptism has exerted a proper influence upon you. And if it should happen that you would err in one instance or two, it might be deemed merely a failure or inadvertence, you may hope for grace and forgiveness; but not that you should continue and persist in such errors, and always be saying, "What can I make of it? I cannot abandon it; there is still some grace and pardon," &c. This he will not suffer. For in this way you do nothing but kindle the wrath of God, and always keep departing farther from grace, until you have entirely lost it, and at last, as a punishment, commit the enormous crime of rejecting and defaming baptism, like the miserable rabble of Satan.

123. Accordingly keep your actions always before you, and observe how they correspond with baptism; and be assured that, although you have been called and placed into the kingdom of grace, and have been made by Christ a partaker of all that Christians possess; yet if you remain as you were before, it will all be of no advantage to you, because you do not honor your baptism, and keep it in purity; and you may be called a Christian indeed, but you have assuredly forsaken Christ; sin is your lord; you are serving the devil, and you possess nothing more than the name and appearance of Christianity, by which you are deceiving yourself, and accomplishing your own ruin. For, as I have observed, he has given this blessed baptism and the Eucharist, not only in order that he may forgive and wash away sins by it, but he intends by this means daily to keep expelling and blotting those out which may still con-

tinues to linger behind, that the disposition and nature of man may become entirely changed, fitted, and adapted to every good work. And wherever it has been properly received, it will assuredly be found, that the sins of that individual are daily departing and becoming less. In him who has not properly received it, the contrary will appear: that he has assumed this wedding garment, but keeps unseemly filth beneath it, by which he stains and destroys its purity and beauty.

124. For it is our duty, if we would enjoy divine grace, that we esteem and honor baptism as a most precious treasure. Now this is the beauty and the ornament, that we live irreproachable; as St. Paul teaches; Tit. 2, 10, that servants and those of other condition, should live in such a manner, as to honor the divine doctrine in everything. In what manner? In this: neither to be faithless nor dishonest, but obedient. This is the beautiful garland which adorns baptism, and renders it a most excellent honor and praise to every one, and furnishes an evidence to us, that we have received it profitably, and are true Christians. On the contrary whoever does not conduct himself in his station as he should, abuses and dishonors both his own doctrine and his baptism, and furnishes an evidence against himself that he is not worthy of grace, and is nothing more than a blemish and stain among Christians, as St. Peter calls such a man, 1 Peter 2.

125. Wherefore let us endeavor with sincerity and ardor, that we also may be found among those who adorn and honor this exalted treasure by their lives and actions. Let us cheerfully boast of it before God and all the world, and never be ashamed, or else it may happen to us as to others, who have lost their

blessed baptism, and found every thing which they have taught or done, or which they are still teaching or doing, to be vain, and indeed even pernicious ; so that it is seven times more deplorable with them than before. And because they have failed to secure this treasure, it is justly imposed upon them as a punishment, that they must now be deluded by every false doctrine ; and as they have determined not to honor this blessed baptism by real good works, they must now exert and plague themselves with pretended good works, and do every thing that the devil by his delusions will have done. Thus it may happen with us also, if we do not be prayerful and vigilant, that we may not lose this precious treasure of the word and of this salutary institution. For he who has given it can easily permit it to be taken away again, as this is a result which the devil desires and strives with all diligence to accomplish.

126. This we have briefly said by way of admonition. For we must urge two kinds of argument, to controvert false doctrine and to punish sins, that both our doctrine and our conduct may proceed in harmony together. Amen.

A LETTER
ON
ANABAPTISM,
TO
TWO CLERGYMEN,
BY
DR. MARTIN LUTHER.
A. D. 1528.

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Martin Luther to the esteemed and reverend N. and N. Grace and peace be unto you, my beloved friends, in Christ our Lord!

1. Beloved Sirs: I am not unaware, alas! that *Balthasar Hübner*, in his blasphemous book on Anabaptism, has introduced my name among others, as if I also had adopted his absurd opinions. But I have consoled myself with the reflection, that no one, whether friend or foe, will credit his notorious falsehoods; because not only my conscience is secure on this point, but the report also concerning me is sufficiently invalidated by numerous sermons, and more especially by the last *Postils*, from Epiphany to Easter, in which I have made a full declaration of my belief concerning infant baptism.

2. I deemed it unnecessary, therefore, to answer such a book as his. For who can stop the mouths of all men?

yea, we may say, of all devils? I have long been convinced by experience, that when I stop one mouth for the devil, ten others will be opened in its stead, and the longer he exercises his malignity, the more it increases; so that, after I have spoken the truth, I must, willing or unwilling, commit it to God, who is a true judge, and knows very well how to terminate these difficulties; as we may easily perceive in his daily dispensations. Here, in the territory of our prince, we are as yet free from the pollutions of such ministers,—honor and praise be to God forever!—and likewise from the enemies of the sacrament, and remain quite undisturbed and harmonious in doctrine, faith, and life. May God, in future, thus graciously protect us! Amen.

3. For my own part, indeed, I have, therefore, spent few thoughts concerning the Anabaptists, because it was unnecessary. But you Papists, (I must call you so, since you will remain under your tyrant,) it is serving you perfectly right; inasmuch as you will not tolerate the Gospel, you are necessarily involved with these satanic sects, as Christ declares, John 5, 43: "I am come in my Father's name, and ye receive me not: if another shall come in his own name," that is, one like yourselves, "him ye will receive." Yet it is not right, and I am truly sorry, that any one should so miserably murder, burn, and cruelly destroy people so distressed; yea, every one should be permitted to believe what he desires to believe. If he believe wrong, he will have sufficient punishment in the everlasting fire of hell. Why then should he endure temporal torture also, provided he errs in faith only, and is not otherwise rebellious, or in other respects resists government? Gracious God! how easily may any one err, and fall into the

mares of the devil! With the Scriptures and the word of God, they should be opposed and restrained; with fire, little will be accomplished.

4. I do not yet, however, rightly know what reason or ground they have for their faith; neither have you informed me, and yet you desire advice how a person should act in such perplexities. Consequently on this I can give no positive answer. Moreover, you yourselves are in part also Anabaptists. For many of you baptize those in Latin again, who have been baptized in German, while at the same time your Pope himself neither adopts nor teaches this practice. For we are well assured that the Pope sanctions baptism, when, in cases of necessity, it has been administered by women, even if they baptize in German. Yet you baptize those again who were baptized by us in German; as if the administration of baptism in German by our ministers were not as good as the baptism of women in German; even as that bigotted superintendent of Leipsic has lately done at Muhlhausen, notwithstanding the Pope has nowhere commanded that we should baptize in Latin only, and not in other languages. Therefore again it is serving you right. If you will rebaptize, you will have Anabaptists enough. These you will not tolerate, and yet wish to be such yourselves, in opposition to your own teacher and master, the Pope.

5. But I shall now desist from mentioning how inconsistently some of your ministers act by rebaptizing; for your shame is the greater because you strive directly against your idol, the Pope himself, by your practice of anabaptism: and thus teachers and pupils do not coincide. I shall, therefore, not treat this subject more fully at present, but shall, for the purpose of serving you, become a Papist again, and quietly act the hypocrite with the Pope.

For my beloved enthusiasts will certainly not interpret it otherwise for me, (as they are prompt in doing,) but to say I am acting the sycophant towards the Pope, and seeking his favor; since whoever does not follow their foolish fanaticism, must be called a *new* pope.

6. *In the first place*, I hear and see that this practice of anabaptism is designed by some for the purpose of insulting the Pope, as if they would have nothing of Antichrist: precisely as the enemies of the Eucharist wish also to believe in mere bread and wine, in order to displease the Pope, and expect by this means they will completely overthrow Popery. This is indeed a loose foundation, on which they will build nothing good. In this manner they must also deny all the holy Scripture, and the office of the ministry. For certainly we have all this from the Pope, and we would also have to make a new holy Scripture. Thus we must, in like manner, abandon the Old Testament, so as to receive nothing from the unbelieving Jews. Why then do they daily take money and property, which, however, wicked people,—the Pope and the Turks, or heretics,—have had? This likewise they should not do, if they would have nothing that is good from wicked people.

7. This is all foolishness. Christ also discovered among the Jews the abuses of the Pharisees and Scribes; but he did not, therefore, reject all that they held and taught, Matt. 23, 3. But we confess, that in Popery there is much Christian good, yes, all Christian good; and we confess also that from thence it has descended to us: we acknowledge, namely, that the true holy Scripture, the true baptism, the true Sacrament of the Altar, the true keys of the forgiveness of sins, the true office of the ministry, the true catechism, as the Ten Commandments,

the articles of the Creed, the Lord's Prayer, exist in Popery. Even as the Pope also, on the other hand, acknowledges that the Scripture, baptism, the keys, the catechism, are among us (although he condemns us as heretics) and all heretics. O how hypocritically you act here! How then do *I* act the hypocrite? I assert what the Pope has in common with us. So in return he acts the hypocrite equally as much with us and the heretics, in acknowledging what we have in common with him. I shall dissemble more still, and yet it will benefit me nothing. I say that true Christianity, yes, the true prince of Christianity, and many pious and eminent saints, are under the dominion of the Pope. Shall I cease dissembling?

8. Hear for yourselves what St. Paul says, 2 Thes. 2, 4: Antichrist will "sit in the temple of God." Now if the Pope be, as I verily believe, the true Antichrist, then he must not *sit* or rule in the devil's stall, but *in the temple* of God. No, he will not sit where there is nothing but devils and infidels, or where there is neither Christ nor Christianity; for he is to be an Antichrist. He must, therefore, be among Christians. And since he is to sit and to rule there, he must have Christians under him. The temple of God, indeed, is not a pile of stones, but the holy Christian church, 1 Cor. 3, 17, over which he shall rule.

9. Now, if Christianity is under the dominion of the Pope, it must in truth be the body and members of Christ. If it is his body, it has the right spirit, Gospel, faith, baptism, Eucharist, keys, office of the ministry, prayer, holy Scripture, and all that Christianity should have. We are in like manner all under Popery still, and derive these Christian blessings from it. For he

persecutes us, he curses us, he excommunicates us, he banishes us, burns us, murders us, and treats us poor Christians as a real *Antichrist* would treat the Christian church. Now, certainly such Christians must be rightly baptized, and be true members of Christ, else they could not achieve such a victory against Antichrist in death.

10. We do not act so fanatically as those factious spirits; we do not reject all that is under the dominion of the Pope; for thus we should also have to reject the Christian church, the temple of Christ, with all that it derives from him. But we assail and reject the fact, that the Pope will not rest satisfied with those blessings of the Christian church, which he has inherited from the Apostles; but he presumes to add to them his diabolical innovations, and employ these blessings, not to the improvement of the temple of God, but to its destruction, causing his own authority to be esteemed more highly than the injunction of Christ. From this destruction, however, Christ still preserves his church; even as he protected Lot at Sodom; as St. Peter declares concerning this matter, 2 Pet. 2, 6, 7. So that both remain,—*Antichrist sitting in the temple of God through the working of Satan*, 2 Thes. 2, 4, 9, and the temple of God still being and continuing to be the temple of God, through the preservation of Christ. If the Pope can tolerate and receive this dissimulation, I am certainly a submissive son and a pious Papist, I will truly be so with a joyful heart, and cheerfully revoke all that I have otherwise done to injure him.

11. The assertions, therefore, of these Anabaptists and enthusiasts, amount to nothing, when they say that whatever the Pope maintains is wrong; or, that because this or that practice is indulged in Popery, we

must have it changed. Precisely as if they wished by this means to approve themselves great enemies to Antichrist; but they do not perceive that in this way they are giving him strength in the highest degree, seriously weakening the Christian religion, and deceiving themselves. They should help us in putting down these abuses and innovations; but in doing this, they would reap but little honor, as they conceive, because they could not be the leaders in this enterprize. Hence they begin something which had not been attempted by any one else, in order that they may also perhaps be leaders, and receive honor. But their honor must be brought to shame; for they assail the temple of God, and miss the Antichrist enthroned there; like blind men, who, in groping after water, thrust their hands in the fire.

12. Yes, they act as a man once acted towards his brother, in the forest of Thuringia. While passing together through this forest, they were assailed by a bear; one of them being overpowered, the other endeavored to afford assistance, and stabbed at the bear, but missing his object, miserably wounded his prostrate brother. Precisely such is the conduct of these enthusiasts. It is their duty to assist the poor Christian church which Antichrist has under him, and which he tortures; and they set themselves fearfully in opposition to the Pope, but miss him, and lacerate the Christian church, which is under the Pope, still more cruelly. For if they would leave baptism and the Eucharist unimpaired, Christians under the Pope might still escape with their souls, and be saved, as hitherto has been the case. But now, since the sacraments are withdrawn from these Christians, they must be lost indeed, because Christ himself is thus also taken away. Beloved, we should not assail

the Pope in so rash and inconsiderate a manner, because there are saints of Christ under his jurisdiction. A cautious and discreet spirit is required for this purpose, which can allow the temple of God to remain under the Pope, and only restrain the innovations by which he destroys that temple.

13. *In the second place*, they are said to sustain themselves on the assumption, that they remember nothing in reference to their baptism, and demand: "How do you know that you are baptized? You believe men who tell you that you are baptized; but you must believe God himself and not men, and thus be certain of your baptism." This is, in my estimation, a loose and futile assumption indeed. For if I would reject all that I have not seen or heard myself, I should retain little indeed,—neither faith nor love, spiritual or temporal. With the same propriety I might also say: "Beloved, how do you know that this man is your father, and this woman your mother? You must not believe men, but be certain of your birth." In this way all children would henceforth be at liberty to violate, at least they would be under no obligation to keep, the commandment of God, when he says: "Thou shalt honor thy father and thy mother." For I would immediately say: "How do I know which are my father and mother? I do not believe men; I must therefore be born afresh, so that I may see it for myself, or I will not honor them." Thus the commandment of God would be wholly and literally abolished by such reasoning.

14. In like manner, I would own no brother, sister, uncle, or other relative; I would always contend that I did not know whether they are related to me or not, because I would be uncertain who might be my parents.

But an individual of such a disposition, I would, if I were lord of the land, treat in return according to his sceptical spirit. I would prohibit him from expecting, receiving, or holding any legacy, house, residence, or receiving a single farthing from his parents; and in this manner I would retort upon him in his own belief, until this spirit would be softened again. For if he would be disposed not to know or believe his parents, he should also not know or believe any thing about their possessions. O what a fine, what an admirable government there would be here in the world, where no one would be the child, brother, sister, uncle, friend, heir, or neighbor of another. There is no more virtue among such Christians, than among the wild wolves.

15. And besides, in this way, I would be subject to no prince or lord; I would pretend that I did not know whether he was born a prince or not, because I happened not to have witnessed the fact with my own eyes, but have only heard it from the people. And consequently, I would again be in the liberty of nature; I would abolish the command of God, and have no government, but go from the people among the wolves, where the command of God to honor parents and government, has no influence. And indeed, it seems plain, that this is what the devil desires in these Anabaptists, from the fact that they already, as it is said, forsake wife and children, house and residence, and simply wish to go to heaven alone. More of this hereafter.

16. Yes, I would in like manner assert, that the holy Scriptures are a fiction, that Christ is a fiction, that the Apostles have never preached; for I have not witnessed the giving of the Scriptures, or seen Christ, or heard the Apostles preach; I have only heard of these things from

men. Therefore, I will not believe them, unless they are given, exhibited, and proclaimed afresh before my eyes. Thus I would be entirely and perfectly free, even from all the commandments of God. To this extent I would go, says the devil, if I could. This is the foundation of Anabaptism, upon which no institution either in heaven or on earth could continue to exist.

17. But you say: "Did you yourself not teach that we should believe God alone, and not men?" Surely, in this manner, you might easily smite me with my own sword. But since you are so captious indeed, I will ask you again, whether we should be obedient to God, when he commands us to honor our parents and superiors? If you answer in the affirmative, I reply, how do you know which they are, if you will not believe men at all? How stand you now? Your difficulty, I perceive, consists in the fact that you will not understand what is meant by *believing men*, and thus you rush thoughtlessly along, as the enthusiasts are accustomed to do. Harken therefore:

18. When we teach that we should not *believe men*, we certainly mean men alone, in and of themselves, and not in connection with God; that is, when they declare on their own authority, as men, independent of the word and authority of God, whatever they conceive, and when they cannot prove their declarations, either by the words or institutions of God. For who would call that the doctrine of men, which God has revealed through men? And who would assert, that to believe in such a doctrine would be believing in men and not in God? For St. Paul, Col. 2, 23, censures the doctrine of men, because they teach what they have never seen; that is, what they assert is only imagined, and cannot be proved

by any divine declaration or work. Therefore when you hear, that we *should not believe men*, you must understand that in this case there is no divine word, no divine authority accompanying the declaration, but that it is a mere human figment; so that you can easily distinguish, agreeably to the words, between the act of believing men and that of believing God.

19. Now observe; your birth is an event which does not take place in a secret manner; nor has it originated from the arrangement of men, but it is the arrangement of God, a work openly manifested, which can be contradicted by no one. And if any one should undertake to contradict it, as the Jews did the miracles of Christ, his objection would be unavailing. For the veracity of those who see and witness this divine, this public event, would gain the ascendancy any how, and stop his mouth with the fact and the truth. For here the declaration of God finds a strong application, "That at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established," Deut. 19, 15. Such persons we must undoubtedly believe; for they bear testimony to the power of God, namely, your birth, and prove that it comes from your parents. Moreover, no one takes care of you except your parents; nor does any one defend and labor for you, but your parents only. And thus the providence of God is so openly displayed, that no one can contradict it; not even a devil, but every one knows and confesses it with as much certainty, as he acknowledges that you live.

20. This, you perceive, is not believing men, but it is believing God; for the providence of God is testified to you. And in short, wherever this providence is shown and proved to you, and not imagined by men, and where it

is contradicted, moreover, neither by men nor devils, there you believe God and not men. For it is the power of God, which he exerts so openly, that even the devil cannot oppose it.

21. But the fact that some children are at times concealed and sent away, and do not with certainty know their parents during life, does not in any way conflict with this view of the subject; for here we speak of the common public providence of God. But such children are begotten dishonorably, in secret, and in opposition to the divine arrangement of Providence: it is no wonder, then, if they find themselves in a different condition. And as they are begotten in secrecy, so they may likewise be ignorant of their secret parents. What the devil does, is done in darkness, and in darkness it may remain: but the providence of God proceeds in the light of day.

22. Now, if you ask me, why I believe that this man and this woman are my parents, I answer, *first*, that I feel a conscious conviction that I am a man and a creature of God, and that I must undoubtedly have a father and a mother, for I did not spring out of a rock, since God said to man: "Be fruitful and multiply," Gen. 1, 28. Hence we must conclude, that all mankind come from man and woman; that is, have father and mother. This he also confirms by his commandment, where he says to every person: "Honor thy father and mother," Exodus 20, 12. Christ as the Son of God, is reasonably excepted in these cases. Since, then, it is certain that I have human parents, and that I did not grow on a tree, I am constrained, *secondly*, to believe further, that the man and the woman who are pointed out to me by men, are really my parents, by the declaration, Deut. 19, 15: "At the mouth of two witnesses, or at the mouth of three wit-

nesses, shall the matter be established." By this declaration God compels me to believe these people.

23. *Thirdly*, this too depends upon the providence of God, that no one in all the world takes care of me in his own name, as of a natural child, except those two persons, or, if they be dead, their friends or pious individuals in their name. And all this remains secure from the contradiction of devils and of men, like any other public institution of God. For neither the world nor the devil can oppose the public institutions of God; nor would it avail, if they would undertake it. But the word of God, the effect of which is not yet manifest, he may oppose successfully.

24. So my reason for believing a certain individual to be my prince and lord, is because, in the first place, the word of God says: "Let every soul be subject unto the higher powers," Rom. 13, 1. From this I infer that I must have a sovereign, and be a subject. In the second place, because all the world testify and say that this individual is the prince; because they all regard him as such, and no one denies his authority to be one of the arrangements of God, I must believe their testimony. And if it were contradicted by any one, that contradiction could have no lasting force; for all would ultimately say, "It is false." In the third place, the ordinary providence of God attends me here, because no one else receives me as his subject; I live in peace under his care, protection, and laws, as our condition should be in a wholesome government. And all other governments permit me to live under that government, without interrupting me or saying any thing against it, if I dwell there publicly, by right and by divine arrangement. For robbers and murderers may dwell in a foreign dominion, ~~secretly~~ and clandestinely; but certainly they are not recognised as subjects of that government.

25. "Stop," you say, "how will you reconcile this? Why, then, do you not believe that the Pope is your lord, but make Antichrist of him, when indeed the whole world testify that he is the head of the Christian church, and even prove it to you by the fact; for he undoubtedly sits in power?" Well, indeed, this does look like a contradiction. But let me tell you,—whenever you can show me these three points in Popery, which I show you in reference to parents and government, I will acknowledge Popery an institution of God, willingly submit, and believe this institution of God. But if you cannot do this, then, beloved, let us consider it a human fiction, which is not sanctioned by the word and authority of God, and by no means to be believed. But the fact that it is a human fiction, I will prove very forcibly.

26. *First*, the word of God tells me that there are parents, and that there is a government; that I must necessarily have parents, and must live under government, as we have already said. But there is no word of God, which says there is a pope, and that I must have a pope, or be subject to a pope. Now since the Scriptures give no command in reference to the Pope or his government, there can be no Popery which is a divine institution; for the Scriptures bear testimony of the institutions of God. Hence I have previously said, that we should believe men, if they testify and show, not their own fictions and institutions, but the words and institutions of God. For *ante questionem, quid est, oportet questionem, si est, definire*. Before any one teaches me who the Pope is, he must first convince me that there is a Pope by divine appointment. But if there can be no Pope, no one will inquire who he is.

27. *Secondly*, although many persons testify of him,

yet their testimony is not only vain, because it cannot make an institution of God out of Popery, or prove it to be divine, but it is also insufficient and imperfect. For hitherto Popery has been protested and exclaimed against, not only by the whole Christian community in the East, but also by many of the Pope's own subjects; some of whom have already been burned on that account, and others still are daily subjected to capital punishment; so that his government has never been universally acknowledged and left unmolested; it never has attained a peaceable position, as we have shown to be the case with parental authority and civil government.

28. *Thirdly*, there is likewise no institution of God under the Pope; for he performs no duty to benefit his subjects; nay, he persecutes the Gospel and the Christians; not to mention that he ought to teach them, and administer to their spiritual welfare. He teaches indeed his own infectious abominations, namely, the doctrines of men; he permits the Gospel to lie neglected, yes, he suppresses it, even while he finds this suppression of no benefit to him. Out of the Eucharist, he makes a sacrifice; out of works, faith; and out of faith, works. He forbids marriage, meats, times, places, and apparel; he perverts and abuses every Christian blessing, to the injury of souls. All these facts we have elsewhere sufficiently proved. Since, then, all these three points cannot be found in Popery, we must regard it as a mere human device, which is by no means to be trusted, and in no way to be compared with the parental and civil relations.

29. *First*, baptism is a work of God, which no man has devised, but God has commanded and testified it in the Gospel. *Secondly*, there are indi-

viduals who testify that you are baptized, and no one contradicts it, or attempts to prove the contrary. *Thirdly*, you have a further evidence, in being reckoned among the number of Christians, and permitted to approach the Eucharist, and to use and enjoy every Christian privilege,—privileges which would not be granted, if you had not been baptized, or if there were any uncertainty of your baptism. All this is pure evidence of your baptism; and all the world knows and sees that we baptize every one while yet a child. Now, whoever would not believe all this testimony, would act as if he did not believe God himself, since God says that we shall believe two witnesses. And these witnesses he never punishes, while he permits no *false* witness to pass with impunity and without disgrace.

30. Hence I consider our proof abundantly strong, that no one can entertain a doubt in reference to his baptism, as if he knew not whether he is baptized or not, and that he who will not believe this fact, sins against God. For the evidence of Christians affords him more certainty with respect to his baptism, than his own observation could, because Satan might easily so confuse his mind, as to cause him to think that it was only a dream or an apparition,—that he was not really baptized,—and he would nevertheless have to depend on the evidence of Christians to satisfy himself; which evidence the devil cannot thus confound or render dubious.

31. *In the third place*, it is said and I have also read it, that the Anabaptists ground themselves upon this declaration: “He that believeth and is baptized, shall be saved,” Mark 16, 16. From these words they wish to conclude, that we must baptize no one, unless he first believes. Here, I say, they take upon themselves a very

great presumption. For if they would follow that conclusion, they must not baptize before they know with certainty, that the individual to be baptized believes. But how and when will they ever know this? Have they become gods, that they can look into the heart, to ascertain whether men believe or not? Now, if they do not know whether men believe or not, why then do they baptize, since they contend so earnestly that faith must exist previous to baptism? In this matter do they not act directly in opposition to themselves, by baptizing when they do not know whether the person to be baptized believes or not? For he who suspends baptism on faith, and baptizes at a venture, not being certain whether faith exists, does no better than he who baptizes without faith; for unbelief and uncertain faith are much alike, and both are contrary to this passage, "He that believeth," which speaks of the implicit faith that the person to be baptized should have.

32. Yes, you say, he confesses that he believes. Beloved, let him confess again and again; the text does not say, "He that confesses," but "He that believeth." It is true, you have his confession, yet you do not know whether he believes or not; and in this way you cannot, according to your view, fully satisfy this passage, unless you are fully assured that he believes; because, "All men are liars," Psalm 116, 11; and *God only knows their hearts*, 1 Kings 8, 39. Whoever, therefore, wishes to ground baptism upon the faith of the individual to be baptized, must never baptize any person; for even if you baptize a person a hundred times in a day, you still do not know at any time whether he believes or not. What then do you effect by your anabaptism, since you act in opposition to yourself, baptizing when you do not

know with certainty that the individual believes; and yet you teach that faith must undoubtedly exist. Consequently, this passage, "He that believeth," stands directly in opposition to their anabaptism, because the passage speaks of faith which is certain, but they ground their anabaptism upon a faith which is uncertain, and do not conform with the passage in a single letter.

33. The same may likewise be said in reference to the subject of baptism, if he receives baptism or makes it depend upon his own faith; because he is uncertain with respect also to his faith. For, suppose an individual permits himself to be rebaptized to-day; one, for instance, who allows himself to be disturbed with the persuasion that he did not believe in his infancy; if then the devil comes to-morrow, and disturbs him in his mind, causing him to exclaim: "Alas, now I feel true faith for the first time; yesterday I verily did not believe rightly! Well, I must be baptized the third time, and consequently the former baptism must also be ineffectual." Do you think the devil cannot do this? Yes; learn to know him better; he can indeed, beloved friend, accomplish much more.

34. If, moreover, the devil assail in the same manner, the third baptism also, and the fourth, and so on, without ceasing, (for such is his intention,) as he did my confession and that of many others, when we could never sufficiently confess one and the same sin, and when we continually sought absolution after absolution, and confessor after confessor, without any rest and without ceasing, because we wished to save ourselves by our confession; precisely as these subjects of baptism now expect to sustain themselves upon their faith. What indeed would result from this? A perpetual baptizing.

85. Wherefore it can avail nothing: Neither the baptizer nor the subject can with certainty ground baptism on faith; and consequently this passage of Scripture is far more unfavorable to them than to us. These, now, are the persons unwilling to believe the men who are witnesses of their baptism; while they believe *themselves*, notwithstanding they are men, that they are baptized; precisely as if they were not men, or as if there were more certainty in their faith, than in the evidence of the whole Christian church.

36. Therefore I conclude in opposition to them, that if they wish to do justice to the declaration, "He that believeth," they must, according to their view, condemn rebaptism much more than the first baptism. And neither the baptizer nor the subject of baptism, can sustain himself by his opinion; because they are both uncertain as to the existence of the faith which they require, or stand at least in doubt and perplexity. For such is the precarious nature of faith, that frequently he who thinks he believes, does not believe at all; and on the contrary, he who thinks he does not believe but despairs, believes the most. Hence the passage, "He that believeth," does not compel us to know who believes, or who does not believe, but it brings the matter home to the conscience of every man, that if he wishes to be saved, he must believe, and not act the hypocrite, as if he had received enough in baptism to be a Christian. For it does not say, "He that knows that he believes, or if you know that this individual believes;" but "*He that believeth.*" He that has this faith, has it. Believe we must; but we neither should nor can know it with certainty.

37. Since this baptism of ours, namely, the baptism of

children, has been practised from the beginning of the Christian church, and since no one can prove with good and substantial reasons, that there was no faith then, we should by no means alter this practice, and build on a foundation so insecure. For, whatever men wish to alter or to abolish, if it has been practised for ages, they should and must substantially prove to be contrary to the word of God. Otherwise, that which is not against us, is for us, says Christ, Mark 9, 40, and Luke 9, 50. Even as we opposed monasteries, masses, and the celibacy of the priests; but we did it so as to show the clear, indubitable scripture, to which they are contrary. For if we had not done this, we would indeed have been compelled to let them be as they hitherto were.

38. From what source will they establish their assertion, that children cannot believe? Where is the scripture, by which they can prove it, and upon which they may ground themselves? They imagine so indeed; because children neither speak nor have their powers of reason improved; but this imagination is uncertain; yes, wholly false; we are not to depend on our imagination.

39. But we have scripture to establish the fact that children may and can believe, even if they have neither language nor cultivated reason. As the Scripture says, the Jews "Sacrificed their sons and their daughters unto devils, and shed innocent blood," Psalm 106, 37, 38. If it were *innocent blood*, as the text says, they were certainly pure and holy children, and such children they could not be, without the Spirit and without faith. Again, the innocent little children which Herod slew, Matt. 2, 16, were not over two years old, and undoubtedly destitute of language and cultivated reason; yet they are now holy and happy. And Christ, Matt. 19, 14, says in reference to

little children: "Of such is the kingdom of heaven;" and St. John in his *mother's womb* was a *child*, Luke 1, 41, and I am of opinion indeed, that he could believe.

40. "Yes," you say, "the circumstance relative to John, was extraordinary, and it does not prove that *all baptized children* can believe." But keep quiet a little; pass this over for the present; it is not yet my object to prove the faith of children, but to show how false and uncertain the foundation of your Anabaptism is, since it cannot be proved that children may not have faith. For as John had faith without having language and cultivated reason, your argument cannot stand, when you say that children may not believe. The fact indeed, that a child believes, is not contrary to the Scripture, as the example of St. John shows. If, then, the fact that children believe, is not contrary to the Scripture, but in accordance with it, your position that children cannot believe, must be contrary to the Scripture. This I wish to prove in the first place.

41. Who then has assured you, that baptized children do not believe, when I thus prove that they may believe? But if you are uncertain, why are you so presumptuous as to invalidate the first baptism, when you neither do nor can know that it is unavailing? How, if all children at the time of baptism, not only could believe, but if they did believe, as well as John in his mother's womb? For we cannot in truth deny, that even the same Christ who came to John in his mother's womb, is with and in baptism; nay, he is the baptizer himself; hence he also speaks through the mouth of the minister, as well in baptism as he there speaks through the mouth of his mother.

42. Now, since he himself is present here, and speaks

and baptizes, why should not faith also and the Spirit enter into the child through his speaking and baptizing, as well as they did into John? since the speaker and the performer are the same in both instances; and especially, since he says through Isaiah, that *his word shall not return void*, Isa. 55, 11. Now you also should produce some passage of Scripture, which proves that children, in baptism, cannot believe, since I produce so many declaring that they can believe, and that it is reasonable to maintain that they do believe; although it is unknown to us how they believe, or how faith is wrought in them; and yet after all, this is of little importance.

43. He commands us, moreover, to bring the little children unto him; he embraces and kisses them, and says, "Of such is the kingdom of heaven," Matt. 19, 14. In opposition to this, however, these fanatical spirits furiously array themselves, saying that Christ does not speak of *little children*, but of the *humble*. But this is mere equivocation, because the text says very clearly, that they brought little children unto him, not the humble. And Christ does not say, suffer the *humble*, but the *little children* to come unto me; and he rebukes the disciples, not because they forbade the *humble*, but the *little children* to be brought; nor does he embrace or bless the *humble*, but the *little children*. Therefore when he says, "Of such is the kingdom of heaven," and, Matt. 18, 10, "Their angels do always behold the face of my Father," it must be understood in reference to these same little children. For he afterwards teaches that we shall likewise become as these little children. If, however, such little children were not holy, he would undoubtedly have given us a bad example to imitate; and he should not have said, "Ye

must become as little children," but much rather, "Ye must become *superior* to little children." In short, the enthusiast cannot so pervert the word *children* as to make it mean the *humble* in this text, unless he follows his own imagination; the word stands here too forcibly and clearly before our eyes.

44. But some wish to impair this text, by alleging that the Jewish children were circumcised, and that therefore they might well be holy, and be brought to Christ, but that our children are Gentiles.

45. But I ask in reply,—How can that affirmation be sustained, if there were also females among the little children that were brought unto Christ? These certainly were not circumcised; and they did bring all kinds of children unto him. Now since the male children are not exclusively mentioned there, we cannot exclude the female children, but we must allow them to have been little children of both sexes; and that they are called *blessed*, not on account of circumcision alone, but also because they now come unto Christ out of the Old into the New Testament, as his words declare: "Suffer the little children to come unto me;—for of such is the kingdom of God." Such children, he says, as come unto me, are the kingdom of God. For by being brought and by coming to Christ, they become so fortunate as to enjoy his embraces, and his blessing, and the gift of his kingdom.

46. Object therefore who will, I still maintain, as I have maintained in the Postil, that the surest baptism is infant baptism. For an old person may deceive, *come to Christ* like Judas, and permit himself to be baptized; but a child cannot deceive; it *comes to Christ* in baptism, as John came to him, and as the little children

were brought unto him, so that his word and institution might pass over them, touch them, and thus make them holy; for his word and work cannot pass in vain: and yet in this case they are directed upon the child alone. If they should fail in this, they must fail entirely, and be in vain, which is impossible.

47. Neither can it be denied that these children were female and uncircumcised, concerning which the 106th Psalm, verse 37, says, that they sacrificed their daughters unto the idols of Canaan, and yet it calls them innocent blood. Thus Moses, Levit. 12, 5, doubtless commanded also the female children to be presented to God, to be purified, and to be redeemed; and it is apparent indeed, that only the male children suffered circumcision, but the female were also partakers of the same covenant, in virtue of the declaration which God made to Abraham: *I will be the God of thy seed, and circumcision shall be a covenant between me and thee, and thy seed after thee*, Gen. 17, 7. Now the female children are indeed also the seed of Abraham, and by that declaration God is even as well their God, though they are not circumcised, as he is the God of the male.

48. Now, if they believe that through the *covenant of circumcision*, God receives both male and female children, and is their God, why then should he not also receive our children through the *covenant of baptism*? since he has even promised us, that he will not be the God of the Jews only, but of the Gentiles also, Rom. 3, 29, of Christians especially and of believers. If the circumcision of the male children be so beneficial in this instance both to the male and the female children, as to make them the people of God, for the sake of Abraham's faith,

from whom they descend, how much more should baptism profit each one in particular, so that they become the children of God, for the sake of Christ's merit, to whom they are brought, and by whom they are blessed. All this I say to show that the foundation of the Anabaptists is uncertain, and that they build upon it very unreasonably.

49. "Yes," say you, "he did not command that *children* should be baptized; nor do we find any example of it in the writings or Epistles of the Apostles." He likewise commanded no adult, I reply, nor man, nor woman, nor any one in particular, to be baptized; hence we must not baptize any one. But he has commanded us to baptize *all nations*, none excluded, where he says: "Go ye, therefore, and teach all nations, baptizing them in the name," &c. Now, *children* constitute a large portion of any *nation*.

50. So we read in the Acts of the Apostles, ch. 2, v. 39, ch. 16, v. 15, and in the Epistles of St. Paul, that they baptized whole *families*; but surely children also form a considerable portion of families; hence it appears that precisely as Christ commanded them to *teach and to baptize all nations*, so they did, and, without distinction, they baptized all that dwelt in the house. They did not expect that the factious spirits would endeavor to make a difference between the young and the old,—for in all their Epistles they have written abundantly distinct that there is no *respect or difference of persons* among Christians, Rom. 10, 12,—otherwise they would have been explicit, and have openly declared all these things. For St. John, in his first Epistle, ch. 2, v. 13, writes unto the *little children also, because they have known the Father*. And undoubtedly infant baptism came from the Apostles, as St. Augustine also writes.

51. Therefore these rebaptizers act dangerously indeed, not only because they are uncertain respecting their position, but also because they act in opposition to those passages of Scripture which we have adduced, and devise out of their own heads a difference of person, where God has made no difference. For even if they imagined that they are not sufficiently overcome by these passages, they must nevertheless, contentious as they are, find themselves checked at least, and fearful that they are doing wrong, and rebaptizing upon uncertain grounds. But if they are uncertain, it is already concluded that they do wrong; for in divine matters we should not trifle with uncertainties, but act upon certainties.

52. For if an Anabaptist, who is disposed not to be obstinate, but to receive instruction, hears that as John received faith and became holy, when Christ came and spake through the mouth of his mother, so the child also receives faith, when Christ speaks to it in baptism, through the mouth of the baptizer, because it is the word, the command of Christ, and his word cannot be spoken in vain, he must acknowledge that this might truly be; he cannot deny it entirely and with truth, nor adduce any passages of Scripture in opposition to it. But if he cannot deny it truly and with good reasons, he cannot maintain his rebaptism indubitably; for he must first prove substantially, that children are baptized without faith, if he shall establish the necessity of anabaptism. Thus, I think, it is sufficiently proved, that their position is uncertain and wholly presumptuous.

53. Well, I will even suppose that they could prove undeniably, that children are destitute of faith when caused to be baptized, still I would desire to know from what

source they could prove that they must, on that account, be baptized again, when afterwards they believe or profess to believe. For the assertion, "Children are baptized without faith, therefore they must be baptized again," is surely insufficient; they must assign some reason. You say it is a wrong baptism. What does that matter? it is nevertheless a baptism; yes, it is even a right baptism in itself, only it was improperly received. For the words are pronounced, and all is done that belongs to baptism, as completely as if the subject of baptism had believed at the time of its administration.

54. Now, if a thing is right in itself, it need not be renewed, even if it has been wrongfully received: remove that which is wrong, and all will be right, without any repetition. *Abusus non tollit substantiam, imo confirmat substantiam.* The abuse of a thing does not change its reality; yea, it establishes the reality. If then faith were experienced ten years after baptism, why should we still rebaptize, if every thing that belongs to baptism has been already duly performed, and all has become right? For the individual now believes as baptism requires. Faith indeed is not for the promotion of baptism, but baptism for the promotion of faith. Now, when faith comes, baptism has what it requires, and rebaptism is useless.

55. Precisely as if a woman were to marry a man contrary to her will, and altogether without matrimonial affection for him, there would certainly be no conjugal tie between them in the sight of God. But if in two years afterwards she should feel connubial tenderness towards him, must we here, then, make new espousals, a new affiancement, and a new marriage, pretending that she became his wife without the affection natural in such a

case, and hence pretend that the previous espousals and marriage are void? We should indeed be regarded as fools, since all would be right now, because her affections have been awakened, and she can now consent to dwell with the man, whom she had reluctantly taken.

56. Again, were an old person, with sinister motives, to permit himself to be baptized, and were he in the course of a year to become a believer, do you think, beloved, that he also should be baptized again? He received the right baptism unworthily, and I hear, indeed, that his impiety or unworthiness should render baptism wrong; and shall human abuse and wickedness be stronger than the good and immutable ordinance of God?

57. God made a covenant with the children of Israel on Mount Sinai, Ex. 34, 10. There some of them received that covenant unworthily through unbelief. Now when they afterwards became believers, must that covenant also, beloved, have become wrong, and must God come to each one again on Mount Sinai, and renew the covenant?

58. Moreover, God permits his Ten Commandments to be proclaimed; but, because some persons hear them with their ears only, and not with due reverence, then according to this course of reasoning, the Ten Commandments are void, and of no effect; God must afterwards furnish another new Decalogue in the place of the former; and it is not enough for the people to turn with sincerity and observe the former Commandments. This would be a strange affair indeed, if the word of God, which abides forever, must be changed and renewed as often as the people change and are renewed; when at the same time, it remains firm and eternal, and those who now do not adhere to it, or who fall from it, may

have a certain, a permanent rock to which they may return, and upon which they can secure themselves.

59. If subjects would swear allegiance to their lord with the intention of killing him, repent of this evil design in the course of three days, and cordially submit themselves to due obedience; would it also be necessary here, beloved, to take another oath in a different manner? Certainly not; because they would now act in strict conformity with the oath which they had treacherously made.

60. If this is the principle upon which they wish to act, then we shall have enough to baptize every hour. For I will take up the declaration, "He that believeth," and if I find a Christian who is fallen or destitute of faith, I shall say: "This individual has no faith; his baptism must, therefore, be void; I shall baptize him again." If he afterwards fall, I shall again say: "Behold, he is destitute of faith; his former baptism must, therefore, be of no consequence; he must be baptized even a third time." And as often as he falls, or there is doubt of his belief, I shall continue to say: "He does not believe, therefore his baptism is of no value;" in a word, he must permit himself to be baptized until he can never fall or cease to believe; so that he may satisfy the declaration, "He that believeth." Tell me, what Christian then shall ever be baptized enough, or arrive at an indubitable consummation of his baptism?

61. Now, if baptism can remain right and complete, though the Christian fall from faith or commit sin a thousand times in a year; and if it is sufficient for him to reform himself again in a proper manner and believe, and it be unnecessary for him to be rebaptized; why should not the first baptism also be sufficient and right, if the Chris-

tian afterwards becomes right and believes? For there is no difference in a baptism without faith, since it is equally void of faith, whether there be no experience of faith before or after the administration. If it is without faith, it must, as the Anabaptists foolishly pretend, be altered according to the expression, "He that believeth."

62. I assert, therefore, that even if these baptizers could prove their position, that children are destitute of faith, which we have shown to be false, they would still have established nothing more by their contention, than that the true baptism, which God has instituted, was not received rightfully, but in the spirit of abuse. Yet he who proves nothing more than abuse, proves no more indeed than that the abuse must be remedied, and not that the ceremony must be repeated. For abuse alters the nature of nothing. Gold does not become straw, if a thief steals and abuses it. Silver does not become paper, if a usurer unjustly gains it.

63. Since, then, the Anabaptists show only the abuse of baptism, they act in opposition to God, to nature, and to reason, by changing and renewing the baptism together with the abuse; precisely as all heretics do in reference to the Gospel. They presume to change it, and constitute out of it a new gospel, because they understand it erroneously, and consequently hear it in the spirit of abuse. Thus, no matter in what aspect you place the Anabaptists, they act unjustly, defame, and calumniate this institution of God, calling it an improper baptism, on account of the unworthiness and abuse of men; when at the same time, they are unable to show this unworthiness and abuse.

64. But there is a diabolical *work-spirit* (*Werkteufel*) among them, which exclaims faith, and all the time

means works ; which, under the name and appearance of faith, leads poor souls to rely upon works. Just as it happened with us under the Papacy, where we were forced to the sacrament of the Lord's Supper, as to a work of obedience, and no one approached it for the purpose of nourishing his faith : but when we had received this sacrament, all was done, and the work consummated.

65. Thus this work is so much insisted on by these Anabaptists, that the people rely upon it : if they are thus baptized, it is right and well performed ; in reality they make no inquiry after faith, but they boast of it for the sake of appearance only. For, as we have already said, if they must be certain of the existence of faith in the individual before he is baptized, they must never baptize any person. And if they did not rely upon it as a work, or if they sought faith with sincerity, they would not dare to rebaptize ; as the same words of God, once pronounced in the first baptism, endure forever, so that they can afterwards rely on these words if they desire ; and the water is poured over them, to enable them also afterwards to comprehend it in faith, if they wish. For even if the words are repeated a hundred times, they are the same words still, which were pronounced in the first baptism, and they derive their efficacy, not from their frequent repetition, but from the command to pronounce them once.

66. For it is the actual, the chief device of the devil, to divert Christians from that righteousness which is by faith, to the righteousness which is by works ; as he forced the Galatians and Corinthians, who, as St. Paul writes, Gal. 5, 7, believed so devoutly, and so cheerfully pursued the Christian race, even in the same manner to

rely upon works. So now, when he perceives that, through the Gospel, the Germans properly acknowledge Christ and truly believe in him, by means of which they also are justified in the sight of God, he advances and tears them from this righteousness, as if it were of no consequence at all, and leads them on to this anabaptism, as to a better righteousness. By this means he causes them to deny their former righteousness as inadequate, and to seek after a false righteousness.

67. What shall I say? We Germans are *Galatians* indeed, and continue *Galatians*. For he who suffers himself to be rebaptized, recalls by that act his former faith and righteousness, and brings them into sin and condemnation,—a thing which is shocking to hear,—as St. Paul says the Galatians are fallen from Christ, yes, have made Christ the minister of sin, if they be *circumcised*, Gal. 5, 2, and 2, 17.

68. But Satan is the author of all this, striving to render our doctrine suspicious, to prove that we have not the true Spirit or doctrine, because we are not rightly baptized, as they pretend. But *the tree can be known by its fruits*, Matt. 7, 17, 18. For we have not as yet discovered in Popery, or in all the sects, men who can handle and explain the *Scriptures* as ably as some of those whom, by the grace of God, we find in our midst. This is not one of the smallest *gifts of the Spirit*, 1 Cor. 12, 10.

69. Thus indeed we see performed in their midst the very works of Satan; for some of them, in promotion of Anabaptism, leaving their wives and children, their houses and homes, desire to have no government, &c.; when at the same time St. Paul teaches that, “If any provide not for his own, and especially for those of his

own house, he hath denied the faith, and is worse than an infidel," 1 Tim. 5, 8; and, 1 Cor. 7, 13, he is unwilling that the *believing husband should leave the unbelieving wife*. And Christ also does not allow the *bonds of matrimony to be severed, except it be for fornication*, Matt. 19, 9. But the spirit of our doctrine allows, yes, commands, all ranks of men to be cherished and held in honor, and faith to be exercised through love, in peace; hence no tumult can rise, nor just accusation be brought against our doctrine: although the Papists ascribe to us, in their invidious abuse, the cause of every calamity. But this has its judge, even their own conscience, in this world and in that which is to come.

70. By this means also are overthrown their pretensions, that baptism is of no effect, if the priest or baptizer, who administered it, did not believe. For though St. Peter should baptize some individual, no one could know whether St. Peter believed or doubted in that hour; for no one indeed could see his heart. In a word, this view in former times induced the Donatists to separate and rebaptize themselves, when they saw that some ministers and baptizers were unholy; and they began to ground baptism upon the holiness of men, when at the same time Christ grounds it upon his word and command.

71. This our enthusiasts, the enemies of the sacrament of the Lord's Supper, have likewise commenced. Though they pretend that the truth and the Scriptures compel them to do so, yet they are deluded. It seems, however, to be difficult for them to determine, (as they express themselves at certain places,) whether every impious individual can cause Christ to be present in the bread;

precisely as if the whole world were certain and sure that they themselves believe and are full of purity and holiness, and not so great sinners in the sight of God, as those whom they judge so maliciously, and reproach as knaves, forgetting the beam in their own eye, Matt. 7, 3.

72. But we maintain, that if St. John was not ashamed to hear the word of God from Caiaphas, and if he regarded it besides as a prediction, John 11, 49; if Moses, with the children of Israel, received the prophecy of the ungodly Balaam, and regarded it as the word of God, Num. 24, 17; again, if St. Paul received the heathen poets, Aratus and Epimenides, and applauded these passages as the word of God, Acts 17, 28; Tit. 1, 12; and if Christ desires the impious Pharisees upon the *seat of Moses*, to be heard, who are ungodly teachers, Matt. 23, 2; we indeed should much less be over scrupulous, but let God judge their evil conduct, and we should be satisfied nevertheless with the divine word which they proclaim. For if they are wicked, they are wicked for themselves; but if their instructions be right, they instruct us rightly.

73. Thus did the pious *Magi* also; they heard the word of God out of the prophecy of Micah, through the mouth of Herod, the cruel king, who heard it further from the ungodly High-priests and Scribes, Matt. 2, 4, 5, 9. Yet upon the authority of this word, they went to Bethlehem and found Christ; and it did not in any way hinder them, because they did not hear the word of God, except through Herod only, the murderer of Christ.

74. We must confess, however, that with respect to some other articles, these enthusiasts entertain views which are in accordance with the word of God; and although they are impious heretics and blasphemers

of Christ, yet whoever hears this word from them and believes it, shall be saved. It is by no means an insignificant blessing, that God communicates his word through the wicked also and the ungodly; yea, in some respects it would be more dangerous, should he communicate it through holy men, than through unholy men, because, then, the illiterate fall into error, by attaching more importance to the holiness of men than to the word of God. In this way more honor is attributed to men than to God and his word. But there is no danger of falling into this error, when such men as Judas, Caiaphas, and Herod preach. Yet no one is excused for his evil conduct, if God can employ it to a good purpose.

75. If then an impious man can possess and teach the true word of God, he can likewise much rather administer truly the sacrament of baptism and of the Lord's Supper; as it is more noble to *teach* the word of God, than it is to *baptize*, as St. Paul intimates, 1 Cor. 1, 17. And, as we have already said, he that will not appreciate baptism unless he knows that the one who administered it believed, must never appreciate any baptism. For if I ask: "Are you rebaptized? Yes. How do you know that you are now rightly baptized?" If you reply, "My baptizer believed;" I ask, how do you know it? did you see into his heart? Your proud confidence would fall.

76. Consequently, the position which we occupy in reference to baptism, is the most permanent and indubitable, because God made a covenant with man, to be the God of the heathen throughout the world, as the Scripture says, Christ has commanded the *Gospel to be preached in all the world*, and as the Prophets have predicted

in many passages. And for a sign of this covenant, he has instituted, commanded, and enjoined baptism among all nations, as it is written, Matt. 28, 19: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father," &c. Precisely as he made a covenant with Abraham and his seed, to be their God, and; for a sign of that covenant, he gave circumcision; Gen. 17, 7, 11.

77. This is our sure foundation and fortress: namely, that we permit ourselves to be baptized, not because we are certain of faith, but because it is the will and command of God. For even if we should never be certain of any faith, we are still sure of the command, that God enjoins baptism, since he caused it to be proclaimed publicly to all the world. In this we cannot err, for the command of God cannot deceive. But concerning our faith he has given no order, declaration or command.

78. It is true, we should believe in baptism; but we must not be baptized in consequence of this faith. To have faith, and to rely upon this faith and thus to be baptized in virtue of it, are things very far different. Whoever permits himself to be baptized in consequence of his faith, not only falls into uncertainty, but is an idolatrous denier of Christ. For he relies and depends upon that which is his own; that is, upon a gift which God has presented to him, and not upon the word of God alone; as much so as if a person would rely and depend upon his own strength, wealth, power, wisdom, or holiness, which are also gifts that God has given him.

79. But whoever is baptized in virtue of the word and command of God, even if no faith attend his baptism, receives the right and the true baptism nevertheless; for it is administered as God has commanded it to be.

It is, however, of no benefit to the unbelieving subject, on account of his unbelief; but it is not, for this reason, wrong or uncertain, or visionary. If all that is of no benefit to the unbeliever, should be wrong and visionary, nothing could remain right and true. For it is also commanded to preach the Gospel to all the world: the unbeliever hears it, and it is of no benefit to him; but must it therefore be no Gospel, or a wrong Gospel? God himself is of no benefit to the ungodly; shall he therefore cease to be God?

80. Now, were even an old person to be baptized, and should he say, "Sir, I desire to be baptized," you would ask, "Do you also believe?" as Philip did the Eunuch, Acts 8, 37, and as we daily do subjects for baptism; he would not exclaim boastfully, "Yes, I can remove mountains by my faith;" but thus: "Yes, sir, I believe, but I do not depend on this faith; it might be too infirm and uncertain: I desire to be baptized, because the command of God requires it of me; upon this command I venture, let my faith be as it may in the course of time. If I am baptized in obedience to his command, I know that I am baptized. If I should be baptized in the vanity of my faith, I might indeed be found unbaptized to-morrow, if my faith should fail, or I might be tempted, as if I had not believed rightly yesterday. What! assail God and his command, upon which I am baptized! these are sufficiently certain for me. It is a mutual adventure between myself and my faith. If I believe, baptism is profitable to me; if I believe not, it is unprofitable. But my baptism is not therefore wrong or uncertain; nor does it rest on contingencies, but upon the indubitable word and command of God."

81. Thus he would also say concerning the baptism which he received in his infancy: "I thank God and rejoice, that I was baptized in my childhood, for it stands as a proof of my obedience to the command of God. Whether I believed then or not, I was nevertheless baptized in conformity with the command of God. The baptism is right and true, be my faith true or untrue at the present day. I may hope yet to believe and obtain full assurance. There is no imperfection in the baptism which we receive; the defect is always in our faith; for as long as we live, we have enough to learn concerning faith, and it is possible for faith to fail; so that it may be said: 'Behold, there faith has been, but it is no longer there.' But concerning baptism it cannot be said: 'Behold, there baptism has been administered, but it is now no longer baptism.' No, it is yet standing; for the command of God is still standing; and what is done according to his command, must be permanent and imperishable."

82. So far, in my estimation, we have proved forcibly enough, that the Anabaptists do wrong by invalidating infant baptism, were they even certain that children are baptized without faith,—a proposition, however, which they cannot prove. On the other hand, that children do believe, we are likewise unable to prove by a passage of Scripture which says clearly and expressly in language like the following: "Ye shall baptize children; for they also believe." To an individual who would insist upon us to produce such a declaration, we must submit and be silent: we find it nowhere written. But pious, rational Christians do not require this; it is demanded only by the contentious, obstinate enthusiasts, in order that they may appear wise. Neither can they produce any declaration which says: "Ye shall baptize

adults, and not children." Yet we are persuaded by many strong reasons, that infant baptism is right, and that they believe.

83. *First*, because infant baptism has descended from the Apostles, and the practice has continued ever since the Apostolic age, we should not abolish it, but allow it thus to be observed, since no one has yet been able to prove that *children do not believe* when they are *baptized*, or that this kind of baptism is wrong. For even if I were not certain that they believe, I must still for the sake of my conscience allow them to be baptized; as it is far better for baptism to be administered to children, than for me to abolish it. For if this baptism be right and beneficial, and confer salvation upon children, as we believe, and were I to abolish it, I should be accountable for all the children that might be lost for the want of baptism: this would be a fearful responsibility indeed. But if it were wrong, that is, useless and unprofitable to children, there could be no other sin committed by it, except that the word of God would be pronounced in vain, and his sign given to no purpose; I would be guilty of no lost soul in consequence of it, but only of the use of God's word and sign in vain.

84. But God would readily forgive this error, because I would commit it through ignorance, and besides I would be constrained to commit it through fear of deviating from an established custom, as a thing which I did not devise, but which descended to me from the origin of the church, and which I could not prove to be wrong by any passage of Scripture, and which I would have done unwillingly, had I been convinced of any impropriety in it. It would be almost similar indeed to preaching the word of God among unbelievers in vain, or as he says, *Cast*

ing pearls before swine, and giving that which is holy unto dogs, Matt. 7, 6; which word I must preach according to his command. But what could I do in this respect? Here also I would rather commit sin by preaching in vain, than by not preaching at all; for by vain preaching, I would not become guilty of the loss of any soul; but by not preaching, I might become guilty of losing many souls; and this responsibility even for one would be too much.

85. This I say, then, were it even true that the faith of children is doubtful, in order that no one might omit baptism which is certain, for the sake of an uncertain faith, because we did not devise it, but received it thus from the Apostolic age. For we should not alter or invalidate any thing which cannot be altered or invalidated by the clear authority of Scripture. God is wonderful in his works; that which is contrary to his will, he indicates perspicuously in the Scripture. That which he does not thus indicate, we leave to his providence. We are excused; he will not mislead. It would truly be a wicked deed, if we knew or believed that infant baptism were improper, and would still baptize them, as the Waldenses do; for in this way God and his word would be mocked.

86. *Secondly*, there is one strong indication of the divine authority for infant baptism. No heresy has ever yet endured permanently, but it has always, and in a short time too, as St. Peter says, been exposed, and brought to shame; as St. Paul refers to Jannes and Jambres, and persons similar to them, saying that their folly became manifest unto all men, 2 Tim. 3, 8, 9. Now, if infant baptism were wrong, God undoubtedly would not have suffered it to continue so long, or to

be so universally observed throughout the whole Christian community; nor could it have escaped from being at last brought into disrepute before all men. For although the Anabaptists now defame it, yet their attempts are ineffectual, and it is not yet brought into disgrace.

87. Now, as God has provided that the Bible be regarded as the Bible, the Lord's Prayer as the Lord's Prayer, the Creed as the Creed, in the Christian church throughout the world, so he has preserved *infant baptism* from being suppressed; and yet, at the same time, all heresies have been suppressed, which were later and more recent than *infant baptism*. This marvellous work of God shows that infant baptism must be right. For he has not acted thus towards the Papacy, which is also a new institution; it has never yet been received by all Christians throughout the world, like infant baptism, the Bible, the Creed, the Lord's Prayer, &c.

88. "This," you say, "does not show conclusively that infant baptism is true; for it is no declaration of Scripture." True, it is not established so conclusively and forcibly by passages of Scripture, that *infant baptism* should have been introduced among the primitive Christians after the Apostles: but this much is proven conclusively, that no one at our day dares with good conscience to reject or abolish infant baptism, which descends from so great an antiquity; because God not only tolerates it, but has also supported it from the beginning, so that it has never yet been destroyed. For if we observe the providence of God, we must as willingly submit to it and believe, as if we hear his word; unless express Scripture declarations direct us to avoid it. As, for instance, the Papacy I would willingly let pass,

and stand as an institution of God, but since the Scripture is against it, I regard it indeed as an institution of God,—not, however, an institution of his grace, but of his wrath, from which we should flee; as all other plagues belong to the works of God also, but in his wrath and displeasure.

89. *Thirdly*, this is likewise an instance of God's providence, that he has always conferred great and holy gifts upon many who were baptized in their infancy, enlightened and strengthened them with the Holy Spirit, and with the power of understanding the Scripture, and great things have been accomplished in the Christian church through them; as, John Huss and his companions at that day, and many other saints before him: as he also does at the present day with very many excellent persons, and yet he urges none of them previously to rebaptism; which he would undoubtedly do, if he considered his command concerning baptism improperly observed. For he performs nothing inconsistent with himself; nor does he encourage by his gifts one act of disobedience to his commands.

90. Since, then, he confers these gifts, which we must acknowledge to be the holy gifts of God, he certainly by this act confirms infant baptism, and regards us as rightfully baptized. Thus we prove by this display of his providence, that the first baptism is right, and anabaptism wrong; precisely as St. Peter and Paul, Acts 15, 8, 9, proved by a miracle, when God imparted the Holy Spirit to the Gentiles, that it was the will of heaven for the Gentiles not to be under obligation to observe the law of Moses.

91. *Fourthly*, if the first or infant baptism were wrong, it would follow, that for more than a thousand

years there was no baptism, no Christian church ; which is not possible. For if so, the following article of the Creed would be false : "I believe in a holy Christian church." For during more than a thousand years, infant baptism was almost exclusively practised. Now if this baptism is wrong, the Christian church was without baptism for that length of time. If she was destitute of baptism, she was not the Christian church ; for the Christian church is the bride of Christ, subject and obedient to him, possessing his spirit, his word, his baptism, his Eucharist, and all that he possesses.

92. And indeed, if *infant baptism* were received, not generally throughout the world, but by some only, like the Papacy, the Anabaptists might claim some plausibility in rebuking those who receive it ; as we rebuked the ecclesiastics, because they degraded the sacrament of the Lord's Supper into a sacrifice, which nevertheless remains a sacrament among the laity. But since *infant baptism* has universally prevailed throughout the Christian community unto this day, we have no shadow of probability that it is wrong, but the strongest indication that it is right.

93. *Fifthly*, now with this view that passage of Scripture also agrees, in which St. Paul says of Antichrist, 2 Thes. 2, 4, that he shall sit in the temple of God, concerning which we have already heard. If it is the temple of God, it is not a den of heretics, but the true Christian church, which must surely have the true *baptism* ; of this there can be no doubt. Now we see indeed and hear of no other, but *infant baptism* practised under the Pope, among the Turks, and in all the world. Again, the facts, that Christ commands little children to come and be brought unto him, Matt. 19,

14, saying, "Of such is the kingdom of God;" that the Apostles baptized whole households, Acts 16, 15; 1 Cor. 1, 16; that John writes to the little children, 1 John 2, 14; that St. John in his mother's womb believed, Luke 1, 41, as we have stated above, all go to establish our position.

94. If some of these passages of Scripture do not satisfy the enthusiasts, it matters little to me; it is enough for me, thus to stop the mouths of all, so that they cannot say, "Infant baptism is insignificant." Even if they entertain doubts about it, I am satisfied they cannot henceforth destroy its force; but they must permit it to prevail among them amidst their doubts. But in our view it is abundantly certain, since it is in no respect contrary to the Scriptures, but conformable with them.

95. *Sixthly*, since God makes his covenant with all Gentiles through the Gospel, and institutes baptism as a sign, who can here exclude little children? Now, if the old covenant and the sign of circumcision, caused Abraham's children to believe, so that they were, and were called, the *people* of God, as he says that he will be a God unto the seed of Abraham, Gen. 17, 7; this new covenant and sign must be much more efficacious, and constitute those who receive it the *people* of God. Now, he commands all the world to receive it. Upon this command, as no one is excluded, we baptize every one with confidence and security, prohibiting none, except those who oppose it with obstinacy and will not receive it. If we baptize every one according to the command of Christ, we leave Christ to provide the manner in which the subjects of baptism shall believe. We have done enough when we have preached and baptized. If then we have no special passages of Scripture which speak of

baptizing children, they also have done which enjoins the baptism of old persons; yet we have the common Gospel and the common baptism given with a command that it be administered to every one, wherein *children* must also be included. *We plant and water, and God will give the increase*, 1 Cor. 3, 6.

96. In a word, the Anabaptists are too vindictive and insolent. For they do not regard baptism as a divine ordinance or command, but as if it were a human device; like many of the church usages under the Pope; as, the consecration of salt, of water, and herbs. If they held it as a divine ordinance and command, they would not speak of it with so much irreverence and scorn, even if it were improperly applied. But since they have fallen into this foolish opinion, that baptism is a thing like the consecration of water and salt, or wearing hoods and veils, they exclaim and abuse it as a dog-bath, a handful of water, and many other expressions equally insulting.

97. Precisely as he, who holds the Gospel as the true word of God, does surely not blaspheme it, even if there are many who neither believe nor accept it, or use it falsely. But he who does not regard it as the word of God, might readily come out and blaspheme, saying, it is a fable, a tale, a mass of nonsense, and the like; and he might easily find followers who would believe these blasphemous words.

98. For this you should observe well, that, if the Anabaptists should first have had to prove their position by good arguments, they could not have deceived so many people, nor have drawn so many to unite with them. For they can adduce no positive argument to establish their presumptions. But they decoy many people.

among them by employing loud and vociferous invectives against baptism. For Satan well knows, that if the unthinking populace hear high-sounding invectives, they become bewildered, and instantly believe, without making any further inquiry after reasons or arguments. As, when they hear it said, "Baptism is a dog-bath, and the baptizers are false and knavish bath-servants," they exclaim: "Heigh! then let the devil baptize, and God rebuke the false bath-servants." This art of abuse is their dependence, upon this they rely, and they have no other weapon by which they can assail baptism. For all whom I have heard express themselves, yes, all who have conversed with me, concerning these matters, were perfectly exhausted when they had given vent to these harsh invectives,—dog-bath, bath-servant, handful of water, &c.,—and they stood like a shorn boy, without any thing left to shelter their imbecility.

99. In the very same way Satan deceives those who slander the sacrament of the Lord's Supper. For since he very plainly perceives, that he can adduce nothing permanent to sustain his falsehoods, he proceeds to fill, in the first place, the ears of the infatuated populace with false and revolting charges, that our Sacrament of the Altar is a *flash-eating* and *blood-drinking* sacrament. When these vociferous words have been uttered, all their skill is exhausted; and then they begin to speak of Christ's ascension to heaven.

100. This same course is pursued by the Jews at the present day. For the purpose of preserving their children in their faith, they slander Christ shamefully, calling him *Thoda*, and they tell audacious falsehoods about him. This oppresses the innocent and simple heart, and deceives it, as St. Paul, Rom. 16, 18, says. Hence they

have been making some progress, because they can lead the people as they please, by their egregious calumnies, and need not show any plausible reason for their error. For if they were under the necessity of establishing their position with firm security in the first place, their falsehoods might easily be delineated in their true colors, and refuted.

101. But inasmuch as we know that baptism is a divine institution, which God himself has appointed and confirmed, we pay no attention to the abuse which it receives from ungodly men, but simply attend to the ordinance of God; and thus we find that baptism is a thing holy, blessed, glorious, and heavenly in itself, which is to be held in the highest reverence with fear and trembling, like every other ordinance and command of God, as it is just and right. But the fact that many individuals abuse it, does not result from any fault in baptism; for we might in the same manner regard the Gospel as an idle tale, because there are many who abuse it.

102. Since the Anabaptists, then, have no arguments, that we have yet seen or heard, by which they can establish their doctrine, except egregious calumnies, every one should justly shun them, and guard against them, as the true messengers of the devil, sent into the world to slander and pervert the word and ordinance of God; so that people may not believe on them and be saved. For they are the birds which devour the seeds sown on the way side, Matt. 13, 4.

103. And in conclusion I say, that even if a person were never baptized, and still knew no better, or firmly believed that he had been truly and correctly baptized, this faith would nevertheless be sufficient for him. Because as he believed, so it would be with him in the sight of God, and "All things," says Christ, Mark 9, 23,

"are possible to him that believeth." Such a person we could not baptize without violence to his faith. How much less then should we rebaptize those who are certain that they have been baptized? Leave it to God, whether they believed or not when they were baptized. For the Anabaptists are unable to know with certainty that their anabaptism is right, because they make it depend on faith which they cannot ascertain, and consequently they practice their anabaptism in uncertainty.

104. Now it is sinful and a temptation against God to create doubts and uncertainties in divine things; and he who teaches an uncertain presumption for indubitable truth, lies as well as he who speaks openly against the truth; for he speaks that which he does not know himself, and still wishes it to be regarded as truth. But if they would cause anabaptism to depend on the authority and command of God, they would soon be convinced that it is useless and unnecessary, because the divine command would have been complied with already in the first baptism.

105. Thus they calumniate, moreover, and deny the command and authority of God. For though he has authorized this first baptism, which has been duly performed, they assert nevertheless that it is wrong, and call it a *dog-bath*; what else is this but asserting that the command and authority of God are futile; what is it but blasphemy? And for these expressions they have no other reason, except that they wish to have faith manifest in baptism, and yet they cannot have it so. This is denying and slandering in a malicious and shameful manner, the indubitable command and authority of God, for the sake of an uncertain presumption.

106. But suppose the first baptism be unaccompanied

by faith, tell me then which of the two is the greater and more excellent, the word of God or faith? Is it not true that the word of God is greater and more excellent than faith; seeing that the word of God is not based and built upon faith, but faith upon the word of God; in addition to this, faith is wavering and changeable, but the word of God is immutable.

107. Tell me, further, if one of these two should change, which should the more reasonably change, the immutable word or mutable faith? Is it not undeniable, that faith rather should change, and not the word of God? It is more reasonable indeed that the word of God should produce a different faith, (where no genuine one had previously existed,) than that faith should change the word. Since then, they must confess, that in the first baptism there was no imperfection in the word of God, but the imperfection consisted in the want of faith, and that no other word is necessary, but a better faith, why do they not much rather endeavor to produce a stronger faith, and leave the word unrepeatd? Now if the word and ordinance of God must be wrong, because we do not sincerely believe on them, the word will scarcely ever be right.

108. Even if they wished to do justice to their own presumption, they should institute, not a practice of *re-baptizing*, but of *rebelieving*; for baptism is the word and ordinance of God, and needs no repetition or renewal; but faith, if it has ceased to exist, requires renovation. Therefore with consistency they might be *reproducers* of faith, (*Wiedergläubler*,) but not *rebaptizers*, even if they were in the right, which however is not the fact.

109. Now these Anabaptists are unable to sustain their doctrine with any degree of certainty at all, and they

are found to be insincere in their attempt, denying and calumniating the order of God, through a false and rash presumption. They pervert the order of things, basing the word and ordinance of God upon the work and faith of men; they seek baptism when they should seek faith, and thus they are proved to be false, erring, perverted spirits. For these reasons every pious Christian, at the peril of his soul, should carefully guard against them. In doing this, may Christ our Lord assist and bless us! Amen.

110. Thus much in haste and brevity, you will accept for the present; for at this time I am otherwise engaged, and cannot devote myself entirely to this matter; nor do I yet know, as I have already said, their position altogether. For the devil is raging, he is transforming hundreds into thousands, and bringing about so great a confusion, that scarcely any one knows what he believes.

111. The Anabaptists hold, with the enemies of the Sacrament of the Altar, that there is nothing but bread and wine in the Lord's Supper. Again, these Sacramentarians differ with the Anabaptists in their opinions concerning baptism. Neither are the Sacramentarians united among themselves; nor are the Anabaptists, except only in their hostility against us. Precisely as the Papacy is divided into innumerable factions of priests and monks, who heretofore have been lacerating each other, and now all at once have become united against us. It is equally so with political princes and lords. Pilate and Herod, who in other respects are deadly enemies to each other, must it seems unite against Christ.

112. Yet the error of the Anabaptists in reference to this subject, may be tolerated rather than that of the Sacramentarians. For the latter destroy baptism en-

tirely, but the former renew it. Here there is still a chance for aid and admonition, which may enable them to arrive at the truth. Well, we have succeeded so far at least, as to show that the Anabaptists hold an erroneous opinion, an uncertain faith, and are unable to establish their views.

113. For Satan does no more through all the enthusiasts now, than to bring about things which are altogether doubtful, thinking that it is enough if he can talk arrogantly and contemptuously about us; as the factious Sacramentarians do. Here no one will investigate and prove his opinions; but all their efforts are concentrated for the purpose of making our doctrine appear suspicious and doubtful. *Suspiciones docent, non fidem*,—they teach suspicions, not faith,—and then call them Scripture and word of God. For the devil perceives that he can do nothing in opposition to the clear light of truth; he therefore stirs in the dust, ardently desiring to create a fog before our eyes, in order to prevent us from seeing the light; and in this obscurity, he presents before us nothing but false lights, in order to mislead us. That is, since they have framed their opinions, they endeavor to reconcile the Scripture with them, and make violent distortions to suit their preconceived notions.

114. May Christ, who has heretofore faithfully stood by us, more completely subject Satan under our feet, preserve you all against the deception of your tyrant and Antichrist, and graciously lead you into his liberty. Amen.



A
DISSERTATION

THE LORD'S SUPPER.

BY
DR. MARTIN LUTHER.

A. D. 1528.

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Let integrity and uprightness preserve me.—Ps. 25.

1. Praise and gratitude forever be to God, through Jesus Christ our Lord; for the book which I have published this year against the Enthusiasts and the enemies of the holy Sacrament, has been attended with results of no slight importance. In the first place, many pious hearts, which had been perverted, which had been filled with anxiety, by the unprofitable instructions of the Enthusiasts, now find themselves restored to peace, and with great joy they thank God, as they confess to me in their writings. In the second place, because I have charged Satan so exactly in the right point, and have followed up my assault with so much determination, that now for the first time, he has become altogether furious and unrelenting against me. This is amply testified by the last answer of the Enthusiasts against my little book,—an answer which has been long in circula-

tion, and now at last on this day of St. Martin, has been sent to me here at Wittenburg; for it is highly probable that fears have all along been entertained of its total extinction.

2. God defend us! for those heroes are so full of wrath, that they not only forget their usual moderation, which they have been accustomed to laud to the skies against me, and which they would now quite willingly maintain, though no adder is so poisonous as they are in their writings; but through their excessive rage and mortification, they cannot perceive what answer they should make, or against what point they should direct it. And this unwonted frenzy has seized more especially the mind of Zwinglius, who mixes up a mass of confusion about Images, Purgatory, Saints, Honor, Keys, Original Sin,—and seems perfectly at a loss to know how better to play the madman with his new doctrine, than to disgorge a vast deal where there is no necessity, and to skip over where an answer would be required,—as I intend to prove.

3. In reference to this, however, I have said enough, and I will write no more about it just now, in order that Satan may not become still more frantic, and disgorge still more falsehoods and follies, as he has been doing, befouling the paper with useless verbosity, and perverting the time of the reader from better instructions. For, if I have not, through the instrumentality of my book, elicited a correct answer, notwithstanding I have so frequently and in large characters, indicated the particular point to which I desired an answer, I have no hope of obtaining an answer at all, though I should write a thousand books. And in this I can hardly think that Satan is to blame; for, it is not pleasant for a liar to

have to deal with the truth. May the mercy of God convert them and free their minds from the shackles of Satan's importunity; more than this I cannot do. I have fears, alas! that I must have been a true prophet, when I wrote, that no heretical leader could be converted. And therefore, I will now let them alone, according to the instruction of St. Paul, Tit. 3, 10, "A man that is a heretic, after the first and second admonition, reject." For in future they can accomplish nothing more; they have done all they are able to do; and I will turn to our own adherents, to whom I wish to give further instructions in this article, so far as I can through the grace of our Lord.

4. And although in my two little books,—one against the heavenly Prophets, the other against the Enthusiasts,—I have done quite enough for all intelligent Christians; so that every one who does not wish to go astray, can secure himself successfully against the seducer; and up to this time our adherents have escaped uninjured by the mordacity of the Enthusiasts, though they have loudly boasted of their victory. Yet I wish to publish this little book finally on this subject, in order to give greater strength to the weak, and to elucidate that article more fully. For I can see, indeed I can even feel, that, because Satan has given so clumsy an answer, and has disgorged so many unprofitable words, he has a design to obstruct me in other things, perhaps of much greater importance to him. Hence it will no longer become me to consume my time over his nonsense, and suffer the Scriptures to be misrepresented. He may rage hereafter as much as he pleases.

5. In this little book, I propose three divisions. First, to convince our adherents, by examples, that these Enthusiasts have not yet by any means made out an an-

swer upon my principles of reasoning : second, to examine the passages which have reference to the holy Sacrament : third, to acknowledge every article of my faith, in opposition to this and every other new heresy, so that, neither during my lifetime, nor after my death, they may be able to boast that Luther coincided with them on this subject, as they have already done in some particulars.

PART I.

6. First of all, let every pious Christian be on his guard in reference to the enemies of the Sacrament, from the circumstance, that from their very origin they have had so many factions and ringleaders, and their principal teachers were so much divided among themselves in their interpretation of the text, "This is my body given for you." For such diversity and contradiction cannot proceed from the Holy Ghost. Satan, that importunate spirit of contention, is assuredly the author of it, as I have proved in the little book which I lately published. For, if it is to support a lucid, incontrovertible article, the text must be identical and simple, and must receive one invariable interpretation. But now, since these teachers have so great a variety of texts and interpretations; where every interpretation is directly opposed to some other; where not one is assured of his interpretation; where not one has been able to prove his interpretation and disprove the others, it follows of course, that they all have gone astray, that not one among them up to this day has the genuine text in this passage, and that they all thus have to keep this sacrament without a text. For an unsettled text is fully as bad as no text. What kind of a sacrament then may that be, in which there is no

text or fixed expression of Scripture. For the language of Christ must be precise and perspicuous, or else people would know absolutely nothing about it. But we indeed have an invariable text, an invariable interpretation, we have the plain words just as they stand there, yet even we are divided in our opinion about them.

7. Should they reply in answer to this, that no injury results from their employing a variety of words and interpretations, because they do not differ as to the principal objects, namely, the "bread" and the "wine,"—producing these examples of similitude, where Christ within the compass of the Gospel represents the substance of that Gospel, by numerous forms of expression, in John 4, 13, by the *drinking of water*, in John 6, 51, by *eating his flesh* and *drinking his blood*, by the householder who hires laborers in his vineyard, Matt. 20, 1; and so too by a great variety of similitudes is the kingdom of God represented in the Gospel,—hence that it is not unreasonable for these Enthusiasts to have a variety of interpretations and forms of expression for the very same subject in the Scripture.

8. What think you? Is not this most admirable consistency? Who does not perceive that this miserable faction, on account of their excessive vanity, will either not answer, pretending to scorn our question, or they are so completely blinded, as to discern neither what is demanded, nor what they should answer? Who, I pray, has made such an inquiry? Who has asked them to inform us how a single object may be represented by a variety of terms, definitions, similitudes, and forms? Surely we all knew this before much better than they can ever teach us. I am fully aware, from general observation, that Christ, the only Savior, not only has nu-

merous epithets, but all indeed which are to be found in the Scriptures. He is called a lamb, a rock, a cornerstone, the sun, the morning-star, a fountain, a bridegroom, a householder, a teacher, a father; yes every appellation is given to him, or used in reference to him, each one having direct application to his character. Such are the references to which they have recourse, precisely as if we were inquiring how one thing might have many names and representations, or as if there were any one who doubted it.

9. But the object and aim of our inquiry is this: "How does it happen among the Enthusiasts, that a particular name, term, or definition, applied to a particular subject, should disagree with itself? how should one say yes,—another say no? For instance, Carlstadt says "*vous* refers to the sitting body;" Zwinglius says, that the same word *vous* refers to the bread. Now, both cannot speak the truth. One must be guilty of falsehood, and a teacher under the guidance of Satan. For in a single proposition it cannot occur, that a certain name or term shall have alike two opposite senses and interpretations. In reference to a particular passage,—as John 1, 29, "Behold this is the Lamb of God,"—I cannot say that Lamb here should equally signify a sheep or a wolf; or probably, a sheep and not a sheep. But in this very manner do Carlstadt, Œcolampadius, and Zwinglius differ about the single word *vous*, and one says it means this, another says it means a different thing. Again, Zwinglius says, "*Is* means *signifies*." No, says Œcolampadius, "It simply means *is*." Again, says Œcolampadius, "*My body* means the *sign of my body*." No, says Zwinglius, "It simply means *my body*." Here, here indeed should an answer be given, and this contradiction

put at rest, in order that Satan may not have to stand in his bleak deformity, with his falsehoods so openly exposed; but in all probability this will forever remain unanswered by him.

10. For grant that the Scripture denominates Christ a lamb in one place, and that its language is such as would be proper in speaking of a lamb, yet in another place it does not speak in opposition to this, contradicting its own terms, and giving the negative to its own declarations. For if Christ is called a lamb in one passage, it is no contradiction, that in another passage he is called a rock or a stone, and there is no want of harmony in this. But the Enthusiast smites himself on the cheek, and gives contradictory explanations to a variety of words, and frequently to a single word in the same passage. These contradictions, however, would not be so awkward, nor the infamy so great, if they would give dissimilar and incongruous explanations to a single word in different places, or to various words in the same passage; but to give a contrary and contradictory explanation to a single word, in a single passage, indeed in a single sentence, is in common phrase, to make a free use of your license, and to subject Satan in his nakedness to the pillory; for no sentence will admit this, and a child must say that it cannot be so. When I say, "Christ is the Lamb of God," it is impossible that one shall understand me to say a *wolf*, another understand me to say a *sheep*. One of them must have a false impression of my meaning, and the convictions of both cannot be from the Holy Ghost. Now, the Enthusiasts have among them some ten different interpretations of the words in the Eucharist, and not one agrees with the others in signification. These interpretations must, therefore, necessarily be

false, and they must have their source from Satan, and not from any good spirit.

11. But the false Enthusiast charges us with not adhering to the words and to a single interpretation, because we say, "The words,—*This is my body*,"—should be understood thus, '*under the bread is my body*;' or, '*in the bread is my body*,' asserting that we too are at variance." I answer him as follows: "The spirit of falsehood knows full well that he does us injustice by this accusation, only uttering it in order to defame us, and smirk over his own palpable falsehoods in the eyes of his followers. For he certainly knows from the whole tenor of our writings, that we have used our best exertions to have these words, "*This is my body*," understood in their utmost simplicity, just as they stand and as they read, and that we have not made various and discordant texts out of a single one, as they have done.

12. I have said in my little book, that those who, in familiar discourse, make this affirmation, "Under the bread is the body of Christ," or, "In the bread is the body of Christ,"—are not to be censured, because by these expressions they declare their belief, that the body of Christ is actually present in the Eucharist. But in doing this, they do not substitute a new text. They do not even wish these words of theirs to be viewed as a text; but they adhere to the original text. St. Paul, however, says, "Christ is God," Rom. 9, 5; but in Cor. 5, 29, he says, "God was in Christ," and yet the meaning of these phrases or propositions is plain and indubitable, and consequently they are not opposed to each other. But the text of the Enthusiasts disagrees in every passage, in every word.

13. And should any one demand of us so much precision, should he lay so much stress upon the expression, or should it be proved, that the text, "This is my body," cannot allow me to say in another place, "In the Eucharist is the body of Christ," we are prepared and willing to retract the expression, and not have it to read in this manner, but simply and unchanged as the words stand in the text, "This is my body." Let them do the same, and agree in their text. No Christian, however, will impose upon us the necessity, in all our sermons and discourses, whenever we are speaking on the subject of the Eucharist, of saying continually, "This is my body," provided we suffer the text, in the administration of this sacrament, to retain its original phraseology. On other occasions and in other propositions, surely we may be permitted to say, "Under the bread, or in the bread is the body of Christ;" "In the Eucharist the body of Christ is really present," or else we should not be permitted to declare or speak about our belief.

14. But the Enthusiasts strive to amuse us in this way, as the most effectual means for diverting our attention from their secret lurking-places. They are fully sensible that such is the case with their own falsehoods in every passage and every sentence, and they contrive in this way to confirm their incongruity, and do not wish to reform it. It proves, however, of little service to them. We are quite willing to permit them to speak of this sacrament in their discourses, as they like or as they are able. But the text of the Eucharist, we desire to maintain simple, invariable, settled, and unambiguous, in every word, syllable, and letter. While they do not manifest this disposition, I am free to

conclude, that Satan, the father of all confusion, is their teacher. For St. Paul says, "God is not the author of confusion," 1 Cor. 14, 33. So all Christians are required to be unanimous, Ephes. 4, 3; and to make no divisions, 1 Cor. 1, 10. Thus you can recognize this faction from the earliest result of their incongruities.

15. Besides, if the Scriptures assign various names or denominations to a single object, those names are not only of like substantial import and unopposed to each other, but they are fixed and furnish a solid foundation on which we may rely. For example, when Christ is declared to be a lamb, I am able to conclude with certainty, that he is with the strictest propriety called a lamb. But no Enthusiast can ever render his definition determinate. For Carlstadt, even to this day, has never been able to show conclusively that the word *corpo* has the very application which he assigns to it, as the Enthusiasts themselves acknowledge. Zwinglius and Oecolampadius have never yet undertaken by a single letter, to show that *is* can be as much as *signifies*; *body* as much as *the sign of body*; but it is made to depend entirely on the authority of their own words and opinions, concerning which they themselves are undetermined; and they respect no one so much as to fix its signification, even if they were able.

16. Hence the Enthusiast should not be solicitous to apprise us, that the expression in the Scriptures, "the kingdom of God," has a variety of equivalents, but he should rather endeavor to prove that these equivalents are indeterminate and in direct opposition to each other; as we make our complaint, and prove that their false and erroneous interpretations are not only numerous, but indeterminate and opposed to each other. Now

here is a glorious answer indeed! When I complained of their *confusion* and *instability*, their leader made his reply in reference to *variety*, precisely as if *variety* and *confusion* meant the same thing. I inquired how it happened that their views and interpretations were not only various, but also at variance and opposed to each other. "They are not *incorrect*," replied he, "because they are *various*." Hence, he says, we should be satisfied, acknowledge our errors, and confess their belief to be right.

17. If they are required, however, to explain how this confusion in the midst of variety, can spring from the Holy Ghost, no one is at home. They must abandon in reality this offensive contrariety, and become united and fixed in their texts and views, before we can unite with them; if they will not do this, reasonably we should avoid them, and say, "The devil is in the bush." For it would be more important to remove this offence, than to assail the images. The images would not molest us; but confusion of interpretation and of terms, that is outrageous.

18. For had they gained their cause triumphantly, and stopped our mouths, they still would have accomplished no more as yet, nor have brought their cause to any greater advancement, than to have deprived us of this text,—"*This is my body*,"—according to our sense. But by this they would not yet have established their interpretation, nor will they ever be able to establish it. Now, if they possessed a righteous spirit, they would not only remove the false interpretation, but they would produce and establish in its stead another interpretation true and intelligible. Had St. Paul, with great power of argument, rejected the righteousness of the

law or of works, so far indeed he would have accomplished nothing. But in its stead he has taught and brought to our knowledge a different righteousness. God did not abrogate the Old Testament, until he introduced the New Testament in its stead, and rendered it much more secure than the Old.

19. That is not an amiable spirit which teaches and declares, that a thing is false, and yet in its stead replaces no infallible system of truth. It is little benefit indeed to combat and expose a system of falsehoods, without searching and establishing the truth in its stead. Whoever wishes to assail falsehood effectually, must always supply its place with the open, sure, permanent truth. For a falsehood neither trembles nor flies, until the clear and lucid truth approaches. Falsehood finds her chief delight in the darkness and absence of truth. If our interpretation of these words,—“*This is my body*,”—be erroneous, then Zwinglius is bound to establish and render intelligible his own text and interpretation, namely, “*This signifies my body*.” *Ecolampadius* is bound to do the same, and all the rest of them are bound to establish their own interpretations. But when will they do this?

20. Yea, with good reason I may say to you still further, because they have not been able to establish or to prove their text and interpretation, it is certain that they should not represent our text and interpretation as false. For, as remarked already, who can combat falsehood with certainty and success, unless he can elicit the truth which is opposed to that falsehood. Who can charge any thing as being wrong, who does not, on the other hand, point out that which is right? In the nature of things light must dispel darkness; darkness can-

not dispel darkness; and so too Beelzebub never drives out Satan. The Enthusiast knows and feels this profoundly; hence he steals around, like the cat around the hot panada, and contends with savage fury, that our text and interpretation cannot be right; and he shuns and flies from the word of God, like Satan himself, that he may not be forced to prove his own text and interpretation right, for he feels in his conscience that he is not able to prove it.

21. For this reason he intends that the subject shall be left at rest, after having removed the text of the Eucharist according to our interpretation, and supplied in its stead no other that can be relied upon. But no, this will not do. If you destroy, you must build up again; if you point out an error or a falsehood, and caution us against it, you must teach in the place of that error some determinate truth, or put an end to your cavilling and your teaching. For by acting in the manner you are acting, you admit the charge, that you are a spirit of error and falsehood, because you assert a thing to be false, and then cannot prove your assertion to be true, nor are you willing to prove it. But the Holy Spirit knows perfectly well how to prove the opposite, and to establish it, when he has contested a falsehood or an error.

22. Let this which I have written, stand as a warning to you, my beloved friends and brethren; for you can, by the circumstance that he shuns the light, detect this spirit,—an idle prattler where there is no need,—who skulks and steals away, when it would be necessary to speak. And, as I have said, in my former little book, do not presume to think that he will stand up manly before your eyes, in an argument or a contro-

very ; but just as he did in the first controversy, he will continue to do in every other controversy, as we shall hear.

23. Hence you must guard against these Enthusiasts, or assail them afresh in reference to this incongruity and uncertainty of their expressions and interpretations ; and demand of them with confidence, that they shall produce a correct, determinate, unanimous text from these words, "This is my body." If they do this, join them with confidence ; I also will confess myself subdued. But so long as they will not do this, they must be viewed as unrighteous ; they must be denominated heretics, enthusiasts, seducers, and finally regarded as discomfited, did they possess twice as much pedantry and pride. For though the principal points of their theory were correct and true, yet it would still be necessary to have a simple, true, intelligible, accordant text ; because no superstructure can be sustained upon an uncertain, a discordant, contradictory text. And thus my first objection remains unshaken, that these Enthusiasts have numerous, conflicting leaders among them, which is an evidence, that Satan is their ruling spirit and their master.

24. In the next place, I have required it to be proved to us out of the Scriptures, how this little word, *is*, should be equivalent to *signifies*, in the Eucharist. For, in my former little book, I had shown that the Enthusiast in his previous writings, had ingeniously introduced some expressions from the Scriptures, in which he presumes the word *is* may be equivalent to *signifies*, but this was only his own dark opinion, and no proof has yet been given. For this reason I demanded, that he should still perform so necessary a duty, and prove its figurative import.

For it is not very essential to us, for him to introduce passages from the Scriptures. We knew these passages perfectly well,—“Christ is a rock,” Rom. 9, 33,—without the necessity of his introducing them here. But we cannot perceive, we cannot understand, that they are figurative; and we demand that the proof of this may also be presented in his arguments.

25. But he still goes on, still introducing other similar passages, such as, “John is Elias,” Matt. 11, 17; “Christ is a vine,” John 15, 21. After he has introduced all these expressions, he sounds the charges long and loud with his own words, and altogether without the authority of Scripture, he declares, “Here is a figure. For John is not Elias, but *signifies* Elias.” Hence you can see perfectly well, that he will not prove how *is* can be equivalent to *signifies*. He only continues to say, “it has been explained by *signifies*,” but ~~who made this the point or object of his inquiry, whether he had explained it thus or not?~~ We knew perfectly well that he had done so, but he ought to prove from the Scripture that he had explained it correctly.

26. And here he labors very industriously indeed to imitate corrupt German, while his German would be corrupt enough in all conscience, without so much effort. Although he is very sensible, that his quibbling is nothing but mere gossip, and although he acknowledges that it is not his intention to insist, that because the word *is* must in some places be understood in the sense of *signifies*, it must necessarily be thus understood in the words of the Eucharist, yet because other passages in the Scriptures and the Creed coincide in showing that the words of the Eucharist cannot admit our interpretation, among them the word *is* is understood in the

sense of *signifies*. "For," says he, "the interpretation is absurd even to the candid reader." Yes, absurd to the carnal reader. Now, they have never proved how our interpretation of the words in the Eucharist does not correspond with the Scriptures and the Creed; and this shall more fully appear hereafter.

27. But they will reap no advantage from rendering the text of the Eucharist unintelligible in this manner, and stealing about secretly like the thieves. They ought to stand their ground; and because they have taught that *is* is equivalent to *signifies*, they ought to establish their interpretation, and replace a new intelligible interpretation for us, in the room of the old well known text, which they desire to mutilate and render unsettled in its meaning, in the manner in which I have already said they are bound to do. But now, since they shun this, and will have nothing to do with such a course, it is plainly to be understood, what kind of a spirit they have,—one that tears down, and will not build up; one that wounds, and does not desire to heal. Such is the spirit of Evil. Wherefore it is necessary to guard against this coy spirit, that flits and flutters about in this way so as not to give a correct answer, and only to let him go on.

28. But as further instruction to you, our own adherents, you may be assured that any one is a teacher of fiction, who says that the little word *is* is equivalent to *signifies*. No man can ever prove it from a single passage of Scripture. Indeed, I will say further, if the Enthusiasts can produce one expression in all the languages in the world, in which the word *is* is equivalent to *signifies*, they may consider themselves victorious. But they will quite willingly let it alone. It is a defect

in these lofty intelligences not to have a proper view of the science of words, grammatical figures, or *tropes*, as they are called, which we learn in our primary schools.

29. This science teaches, how a child should make two or three words out of one, or how he may give a new sense and wider application to a single term. As, (in order to introduce some examples,) the word *flower*, according to its primitive and original signification, may stand for a rose, a lily, a violet, and the like, which grow up and bloom out of the earth. Now when I wish to praise Christ, with reference to his personal character, seeing him descended from the Virgin Mary, a very beautiful child, I may take this word *flower*, and make a *trope*, that is, give it a new sense and application, and I may say, "Christ is a flower." Here all the grammarians, all the rhetoricians say the word *flower* has become a new word, has a new signification, and means no longer a flower from the field, but the child Jesus, and not that the word *is* has become figurative; for Christ does not signify a flower, but he is a flower, though a different flower from a natural one.

30. This exactly coincides with the instruction of the poet Horace, in his Art of Poetry, who says,

*Dixeris egregie, notum si callida verbum,
Reddiderit junctura novum.*

That is, "You will speak elegantly, if your happy expression shall render a well known word new." Hence we learn that a single word can become two or more words, if it receive in addition to its own literal sense, some new signification different from its own. As *flower* is one word when it signifies Christ, and another when it signifies a natural *rose* or the like, and still

different when it signifies a *golden, silver, or wooden* rose. Thus if we say of a miser, "He is a dog;" here the word dog signifies a stingy miser, and from being an old word, it has become a new one, according to the maxim of Horace. The word *is* here is not equivalent to *signifies*, for miser does not signify a dog.

31. In every language men speak in this manner, and give a new meaning to their words; as when we say, "Mary is the daughter of the morning;" "Christ is the fruit of the body;" "The devil is the god of this world;" "The Pope is a Judas;" "St. Augustine is a Paul;" "St. Bernard is a dove;" "David is a little wood-worm;" and similar expressions, of which the Scriptures are full. And in our grammars these are called tropes or metaphors, when we give one name to two different things, in consequence of perceiving some similitude between them; and though in regard to the letters, the name is the same, the word is but one, yet it is manifold in force and signification; in respect to power, use, signification, there are two words, one old, the other new, as Horace says, and the children all know.

32. In giving such words a new application, we Germans are in the habit of prefixing the word *recht*, or *ander*, or *neu*, (*real, another, new*;) and we say, "You are a real dog;" "The monks are real Pharisees;" "The nuns are real daughters of Moab;" "Christ is a real Solomon." So again, "Luther is another Huss;" "Zwinglius is another Korah;" "Æcolampadius is a new Abiram." Every German example will bear me testimony, and render it evident that such expressions are new words; and the import is precisely the same if I say, "Luther is Huss;" "Luther is another Huss;" "Luther is a new Huss;" "Luther is a real Huss."

And thus one can readily feel how in such expressions, according to the remark of Horace, a new word is formed out of one already existing. It is inconsistent with taste and judgment to say, "Luther signifies Huss;" but we say, "He is a Huss." In such expressions we have reference to the character; we indicate what a person is, not what he signifies; and for each new character we make a new word. This you will find to be the case in all languages, I am perfectly well assured; all the grammarians teach it, and the children in school are acquainted with it; and you will never discover that *is* can have the force of *signifies* or *represents*.

33. Now, when Christ says, "John is Elias," it is impossible for any one to prove that John represents Elias; for it would even be ridiculous, that John should represent Elias; far more reasonably, Elias should represent John. And according to the reasoning of Zwinglius, Christ ought to have inserted the words,—he ought to have said, "Elias is John, that is, he represents John." But Christ wishes to say what kind of a man John is, not what he represents; he wishes to tell what kind of a character or office he held, and he says, "He is Elias." Here Elias has become a new word, and does not mean the *old* Elias, but a *new* Elias; as we Germans say, "John is a real Elias;" "John is another Elias;" "John is a new Elias." And equally so is it often said, "Christ is a rock," which means that he has the property of a rock; he is in reality a rock, a new rock, however; a real rock; and so too, with the sentence, "Christ is a true vine."

34. How does it sound, beloved, if you attempt to explain this expression, "Christ *represents* the true vine," according to the obscure principle of Zwinglius?

For who then is the true vine which Christ represents? Do I hear indeed that Christ is to be the sign or representative of the wood in the vineyard? Alas! that would be a fine thing! Why did not Christ more reasonably say, "The true vine is Christ?" that is, "the wooden vine represents Christ." It is more reasonable indeed that Christ should be represented, than for him first to represent, since that which represents is always inferior to that which is represented; and every sign is less glorious than the thing signified, as even the children and illiterate people know full well.

35. But Zwinglius entirely overlooks the word *true* in the expression, "Christ is the true vine." Had he noticed it, he never would have made a figure out of the word *is*. For neither language nor reason will allow us to say, "Christ signifies the true vine," or "Christ represents the true vine." Nobody can assert that in such an expression the *true vine* is the wood in the vineyard. And thus the text itself forcibly proves, that vine in this example is a new word, which means a new vine, a different vine, a *true* vine, and not that which grows in the vineyard. Hence the word *is* cannot be figurative here, but Christ is really a vine, and possesses the nature of a true, new vine. Even if the text would have stood thus, "Christ is a vine," still it would not have read in such a manner as to warrant me in saying, "Christ represents a vine;" but I would say much rather, "the vine represents Christ."

36. So too the following expression, "Christ is the lamb of God," John 6, 29, cannot be understood as meaning that Christ represents the lamb of God; for if so, Christ must be inferior to the sign, to the lamb of God:

But what will be the lamb of God which Christ represents? Can it be the paschal lamb? Why then did he not transpose it and say, with greater plausibility, that the Lamb of God is Christ? that is, the paschal lamb signifies Christ, as Zwinglius explains it? But now, because these little words, *of God*, stand in connection with the word lamb, it is a powerful demonstration, that Lamb here is a different word, a new word; that it means a different lamb, the new and true lamb which Christ really is, and not the old paschal lamb.

37. And the same reasoning will apply to all the examples which they produce; as, "The seed is the word of God," Luke 8, 11, seq. "The field is the world," Matt. 23, 38. In these they are utterly unable to make it appear that *is* is figurative, with any color of reason. But even children in school will say that the words *seed* and *field* are tropes, or words with a new application, according to the nature of a metaphor. For a literal word is not the same with a metaphorical; but they are really equivalent to two distinct words. Thus *seed* in this example does not mean the grain nor the wheat, but the word of God, and the field means the world; for Christ (says the text itself) speaks in parables, and not in reference to natural grain or wheat. But whoever speaks in parables, makes out of ordinary words certain tropical, new, and different words, for were this not the case, the language would not be that peculiar to the parable, if the ordinary words were employed in their original sense. Void indeed must that man be of good sense or common intelligence, who would take the words in a parable in their ordinary signification, contrary to the nature and design of a parable, which requires for its composition the ornament of figure and imagery.

38. In the same manner too, may we explain the passage from the first book of Moses, "The seven good kine are seven years, and the seven good ears are seven years," Gen. 41, 26. Because the text itself says that the words are used in reference to a dream, and in reference to the similitudes or signs of seven years, the words "seven good kine," "seven good ears," must be regarded as metaphors and equivalent to new words, which signify the same thing as the words, "seven years;" that these words, "seven years," according to their ordinary signification, and these, "seven kine," according to their new signification, express exactly the same idea. For the seven kine do not *represent* seven years, but they are essentially and really seven years; they are not natural kine which eat grass in the pasture, although the old, ordinary words seven kine have been assumed. But here is a new expression, and they are seven kine of famine and of plenty, that is, seven years of famine and of plenty. In a word, our Enthusiasts may introduce passages, and say, "Here, and here is a figure." But they never will prove it in a single expression; for as yet they have not dared to undertake the proof in reference to such expressions. They conceive it to be quite enough for them to introduce passages, and say, "Here is a figure." But this is not sufficient for us; we yield not our implicit confidence to Zwinglius or to any man; we must have reason and demonstration.

39. But here perhaps, the other factions will start up with arrogance, and exclaim, "By this reasoning you will confirm the figurative interpretation of Ecolampadius; because he too, according to this remark of Horace, makes a new word, a *trope*, out of an ordinary

word, and says, 'The expression, *my body*, means here, *the sign of my body*.'" This can soon be answered. For the grammarians, and equally so all Christian teachers, forbid us to depart from an old, and customary signification, and adopt a new signification; unless the text and the sense require it, or from a comparison with other passages of Scripture. Should this course not be pursued, we should never retain any determinate sense of text, of interpretation, of expression, or of language. As when Christ says, "John is Elias;" here the text and the Creed agree that Elias must necessarily be regarded as a new word, because it is certain that John is not, and cannot be the old Elias. So too with the proposition, "Christ is a rock." The text and the Creed mutually agree, that rock here is a *new* word; because Christ is not, nor can he be a *natural* rock.

40. Now, we cannot allow Œcolampadius to make "*sign of the body*," out of the word *body*, because he does it with a sinister motive, and he is unable to prove that the text or the Creed will admit it. It is equally as irrelevant as if some one should contend, that the proposition, "The Gospel is the power of God," Rom. 1, 16, is equivalent to "The Gospel is the sword of Roland." According to this mode of interpretation, some one might say that Belial signifies or denotes Christ, Judas denotes Paul; who would be able to check such a licentious mode of interpretation? But unless he prove his interpretation, no one will admit it, and he must sustain his proof from the text. Œcolampadius goes not a step farther in his objection than simply to admit some *bread* and *wine* in the Eucharist. But though he should sustain this opinion, a thing which he cannot

do, still he would not be able to sustain nor to prove the opinion, that *body* means the *sign of body*, as I have formerly shown in my little book, and Oecolampadius must also continue without any determinate text or interpretation of the Eucharist. Now, there must be a determinate text and interpretation of the Eucharist, even were there nothing in this sacrament but straw and chaff. But who will furnish such a text? They must not do it; they do *not* wish to do it, they are not even able to do it.

41. Well! So we shall abide by our own interpretation; and we admonish all, who will allow themselves to be admonished, to guard against these indeterminate, unintelligible tropes and figures. For it is not enough that I say, *Bread is bread and wine is wine*; but I must, I should show how the text should read, and how it should be understood; whether it shall be written thus, "*This signifies my body*;" or, "*This is the sign of my body*;" or, "*This is my body*." We suffer ourselves to make no child's-play or trifling toy out of this text, as they seem quite willing to do. These are the words of Christ. We must *know* what they contain, and what they give. In a word, it is just as I have said: they do not wish to answer, where an answer should be given, and they chatter all the time about their own visionary opinions.

42. In the third place, although the leader of the Enthusiasts is most assuredly aware, that, by the grace of God, I understand how we must explain one passage of Scripture by comparison with other passages,—how, before the name of Zwinglius became popular, I have exhibited this rule before all the world, in numerous publications; yet he must teach me still in

this particular, over so many leaves, for no other reason in the world, but to induce people to believe that he wishes to give an answer once at least. Now God knows, I have desired an answer to my proposition, and not this machinery from him, a machinery for which no thanks are due to him. But this I do wish earnestly still to this day, that he teach himself this mode of explication and those of his persuasion who need it more than I; and that he employ it on the text of the Eucharist, which is still necessary for him.

43. Now he censures me severely for introducing this clause only,—“This is my body,”—and for omitting the following,—“which is given for you,”—and he runs on with his gossip to the most vicious extent, showing how the latter clause explains the preceding. Well! I understand pretty well, that one passage explains another; I have just been in the bath, and washed out my ears, in order that I might hear distinctly, how in the text of the Eucharist, the latter clause,—“which was given for you,”—should explain the former,—“This is my body.” But I ask,—How can the explanation be proved or established? Now hear for once the lecture of a master: perhaps you never heard one before.

44. “The body of Christ,” says he, “was visibly given for us on the cross; and because it stands written in the text of the Eucharist,—‘This is my body which is given for you;’ it must be visible also in the Eucharist, if it is to be regarded as the same body which was given for us.” This is the way in which the succeeding clause explains the foregoing,—that, because the body of Christ is not visible at the administration of the Eucharist, the word *is* must contain a figure. Now tell me, beloved brethren, whether this mystic has an earnest

desire to answer us, or whether he does not much rather make a mockery of the subject. But I thank thee, Christ Jesus my Lord, because thou art able, in so masterly a way, to entrap thine enemies in their own words, to put them to shame, and thus to confirm our belief in thine infallible words. This consideration alone should induce every one to avoid this sect, when he beholds a blindness so grossly profound, in this sublime and cultivated *genius*. The children in school know that "*which*" relates to the *substance*, and this *genius* says that "*which*" relates to the *property*,—yes indeed, to a *property* the most ordinary and mutable!

45. In whatever time or place, I can say of the body of Christ,—“This is the body of Christ, which was given for us,”—that body must be visible there, because it was not given otherwise than visibly; but if it is not visibly present, therefore it is not there at all. Now I point with my finger to heaven, and repeat these words, “There sits the body at the right hand of God, which is given for us,” then it must in reality be visibly sitting there, or else it is not there at all. For the succeeding words, “which is given for you,” explain it thus, according to the reasoning of this *genius*. Again, when Christ hid himself and went out of the temple, John 8, 59, I might say, “There goes the body which was given for us;” but he was visibly given for us. Therefore he goes out of the temple visibly, and the Evangelist tells a falsehood, when he says that Christ went out *hidden*; or else he was not there at all. And, in a word, let the body of Christ be where it may, it is the body which was given for us. Since then it was visibly given for us, it cannot be at any place without being visible there. What do you think?

Have you heard a master once? Here you have for once a Scripture and a Creed, which cannot admit our interpretation. Now confide henceforth in this mystic; he can instruct you correctly in the Eucharist. But Satan is always obliged in this way to deck his wisdom with ornaments, and he always emits his odor, to let people know that he is about.

46. So imprisoned, restricted now is the poor body of Christ, because it was once visibly given for us, that it can either be present at no place invisibly, or if it is invisible, it is not there. For if the mere circumstance that it was visibly given for us, prevents it from being present in the Eucharist; and it cannot be present in any other than a visible state, because the words stand written, "This is my body which is given for you;" it cannot be present at any place, except in a visible state; for these words,—“which is given for you,”—give this explanation. What does “*which*” mean? “‘*Which*,’” says the *genius*, “‘*which*’ signifies the manner or form in which he hung upon the cross.” Now, he hung there visibly before the eyes of the Jews, under the spears, and horses. Wherever therefore he would be present in the Eucharist, all the Jews, the horses, the spears, the cross, the nails, must all be present at the Eucharist together; yes, even at the right hand of God, and in every place in which the body of Christ is present.

47. In this manner we must explain the Scriptures, and judge one passage by others! They are angry, because I discern Satan by what they say. Beloved, how can Reason be heard to declare on this point, that it is the infirmity of man, and not the mockery of Satan? Especially because Zwinglius has made out of this so

much verbosity and spiritual machinery, that it may be regarded as his very best train of reasoning, his real master stroke. *Münzer* was a daring spirit; but this man is so daring, that he disgorges whatever falls into his mouth, nor does he weigh his own declarations. God, however, thus cautions us.

48. Now is it not lamentable, that the holy words of Christ, "This is my body," must be misrepresented by such negative, false reasonings as these, and the Eucharist disgraced to this extent? Should a child in school make such a syllogism, he should receive a shilling; should the master of the sophists make it, he ought to be considered a dolt; but in this man that must be denominated divine Scripture—divine truth, which they eulogize so highly in opposition to our interpretation. One might easily employ the same mysticism, and say: "*Christ at the right hand of God, is the Son who was born of the Virgin Mary:*

But he was born of the Virgin Mary, a mortal being:

Therefore he must sit as a mortal being at the right hand of God.

Lord John the knight rides without armor, therefore he is not a knight.

Rachel has no veil on, therefore Rachel is not a wife.

According to this new rule, property is substance, nor can the property be distinguished from the subject.

49. In the fourth place, he comes to the words in the Eucharist, and he classes them in two divisions. Out of some he makes a command, which names something for us to do, or commands us to do it, as these; "Take, eat." Out of some he makes an expression or description, which merely tells us what occurs. But I must

introduce his own sordid, miserable German, which is far more delightful to him, than its cracking to the stork, although a person might melt with perspiration, before he could understand it. With a vast deal of stammering and coughing, he says: "Where God gives command, there you find the expression *imperative*, (*Heisselwort*,) as, 'Thou shalt have no other gods,' Deut. 5, 7; Exod. 20, 3.' But where he is the agent of the action, there you find the expression *potential* or *causative*, (*Thätelwort*,) as, Gen. 1, 14, 'Let there be light.'" Now, here his object is just as if he would say, "Where there are *potential words*, although I also should pronounce the same, no effect would follow; were I to say, according to Gen. 1, 'Let there be a sun and moon,' nothing would follow from my pronouncing these words. So, although Christ in the Eucharist gave his body, when he said, 'This is my body,' it does not follow that when I speak the same words after him, that his body must be present; for Christ in no place has commanded, that his body should be present merely at the utterance of my words."

50. Oh! this poor troubled *spirit*! how he winds and writhes himself, and yet can find no place to creep out. Now let us take him up on the first point, because he has admitted, that Christ gave his body to the disciples in the Eucharist. For he acknowledges that there are *causative words* in the expression, "This is my body," which appeared to be the case on one occasion; and kind thanks to them that they suffer us to have the first administration of the Eucharist unimpaired. But when we have this, others must also be left to us. We desire also to rescue this first administration of the Eucharist completely, and that too through their own words.

51. Zwinglius may regard the words in the Eucha-

rist as he pleases; let them be *imperative* or *concessive*, *potential* or *descriptive*; I am not concerned about it. But I ask this one question,—Whether these same potential words of Christ are *false* or *true* words? If they are *false* words, Christ will answer them, and we have nothing to do with it. But if they are *true* words, then we cheerfully reply, that even the Enthusiasts must acknowledge that Christ gave his body in the Eucharist, for his words are *potential*. Christ in the first administration spoke them, and did not speak falsely, when he said, “Take, eat, this is my body.” Just so too the sun and moon stood in the sky, when he said, Gen. 1, 16, “Let there be a sun and moon,” and hence these were no false or ineffectual words. And thus his word here is not merely *descriptive*, but a word of power, which is capable of performing whatever the sense implies: Psalm 33, 9: “He spake, and it was done,” especially because it was here first spoken, and they are words producing action. Thus we have maintained this first administration of the Eucharist, which they themselves even yield us by their acknowledgments.

52. Now we shall examine also, how this delicate *genius* makes a figurative word out of this causative word *is*, and how he will adopt our interpretation. “Where the words are *potential*,” says he, “it does not follow, that the event must occur if we pronounce them, but the expressions only remain concerning the event which occurred. Now, in the administration of the Eucharist, when we say, ‘This is my body,’ it will not therefore happen that Christ’s body will be present. Hence there is only bread there. It is merely bread which is there, and therefore the word *is* must be *figurative*.” Thus our interpretation is erroneous, and the

Enthusiasts are right. He pursues this argument no further than that our interpretation, though correct in reference to the first administration of the Eucharist, is not so in succeeding administrations. If I here inquire, who has given this *genius* the power to divide the words, or by what arguments will he prove, that the words in the Eucharist must be divided thus, and separated from one another, some into words of *command*, and some into words of *causation*; he pretends not to give any other answer than to say: "He hopes that no one can say there are words of *command* in the Eucharist, by which the body of Christ is caused to be present." Thus his proof rests upon his hope, and yet he makes very arrogant pretensions, that he sustains himself upon the word of God, and the plain declarations of Scripture. Whoever will base his creed upon the expectation of this *genius*, may ever continue hereafter to believe that bread only is present in the administration of the Eucharist, for this is the foundation which this belief should reasonably have.

53. We say, however, on the contrary, that this *genius* is teaching us again what we know already, and continually omits that which he ought to teach, employing a sort of malignant artifice, in order thus to separate and divide the words of the Eucharist. He ought to prove that they should be thus divided, when at the same time they all stand in contiguity with each other, neatly in one place,—“Take, eat, this is my body,”—and they are not our words, but the very words of Christ himself.

54. In addition to this, although the words, “This is my body,” were essentially *causative*, when they are forced here, and separated from the others in a nook to

themselves, yet they are also pure words of *command*, because they are interwoven and bound up with words of *command*. For I do most earnestly hope, yes, I know most certainly, that all Christians are bound, by the institution and the command of Christ, to pronounce these words in the administration of the Lord's Supper, and the Enthusiasts, I maintain, are not so obstinate in their opinion as to leave out these words with a good conscience. If then we are obliged to retain and pronounce them in the Eucharist, they must assuredly be words of *command*, for the very reason because they are connected with words of *command*, and it avails nothing thus to separate them from these words of *command*, as this *genius* maliciously pretends. But if these *causative* words are united with words of *command*, they are no longer merely *causative* words, but they are also words of *command*; for all that they express takes place by virtue of the divine words of *command*, through which they are spoken.

55. So in Matt. 21, 21, stands an example of *causative* words, declaring what the disciples might say, "Be thou removed, and be thou cast into the sea," which, if any one merely pronounces, are attended with no such effect, and they remain *causative* words. But where Christ connects words of *command* with them, and says, "If ye shall," in faith, "say unto this mountain, Be thou removed," &c., then in reality they no longer remain mere *causative* words, but the event occurs, which they command, if they are spoken in accordance with his *command*. Then again, if a priest is baptizing, and says, "I baptize thee," &c., these are purely *causative* words; but because they are connected with the words of *command*, where Christ

says, Matt. 28, 29, "Go hence and baptize," they must necessarily constitute a baptism before God. And if Peter or Paul were to say, "Thy sins be forgiven thee," as Christ said to Mary Magdalene, Luke 7, 48, though they are merely causative words, those sins are forgiven, as the words declare, for this very reason, because they are connected with words of *command*, where Christ says, John 20, 22, 23, "Receive ye the Holy Ghost," "Whosoever sins ye remit," &c.

56. And if these words, Gen. 1, *Let there be a sun and moon*, were connected in this manner with words of *injunction*, and we were commanded to repeat them, you would soon behold whether God had spoken a falsehood, and whether there would not be a sun, when I should speak to a star, or to the sky. But no such injunction being connected with these words, no sun will appear, even if I repeat them.

57. So also were there an injunction, that I should speak these causative words in reference to the water,—*"This is wine,"*—you would soon see whether wine would not appear. Hence it is all nothing but noise and empty verbosity in this *genius*, thus to divide the causative words from the injunction in the same text in which they stand connected, and in which there is a command to speak them, and to compare them to other examples of causative expressions, which are nowhere connected with an injunction or with words of *command*. This in reality is a sophistical and malicious method of treating the words of God; but among them it is called Scripture and creed which cannot admit our interpretation.

58. Since then he has not yet, in this way, established his figurative meaning, nor overthrown our interpretation, we now inquire further, whether Christ has

commanded us to tell a falsehood, when he gives the *injunction*, and commands us to repeat the causative words, "Take, eat, this is my body," because they are altogether spoken in his own person, and as his own words? If he has commanded us to speak falsely, let him see to it; but if he has commanded us to speak truly, then, most assuredly his body must be present in the Eucharist, by virtue, not of our speaking, but of his *command, injunction, and operating power*. And thus have we maintained not only the first administration of the Eucharist, but all others which are administered according to the command and institution of Christ our Lord.

59. If they now ask, "Where is the power which causes the body of Christ to be present in the Eucharist, when we say, 'This is my body?'" I answer—Where is the power that causes a mountain to be removed and cast into the sea, when we say, "Be thou removed, and be thou cast into the sea?" Certainly it is not in the power of our speaking, but in the *command* of God, who has connected his command with our speaking. And then too, where was the power which caused the water to flow from the rock, because Moses did nothing more than strike upon it? Were it enough merely to strike, we might cause all the stones to change into water; but for this purpose is the command of God, and Moses possessed no other power, but merely to speak the *declarative* words, "I strike the rock." An expression which I too could easily make, but no water, however, would issue, for the *injunction* was committed to Moses, and has not been committed to me.

60. So here too, even if I were to say over all bread, "This is the body of Christ," no effect certainly would ensue; but if, according to his institution and

command, I say in the Eucharist, "This is my body," then it really is his body, not in consequence of our speaking or declarations, but in consequence of his *command*, he having commanded us to speak and to act in this manner, and having connected his command and authority with our speaking. But if, according to the high-sounding logic of this *genius*, it were proper to separate the command of God from our speaking, he would have no need of teaching us, that our speaking would then be ineffectual, for we know this well enough. But on this point he should give us an answer, and prove by his logic, in instances where the injunction and speaking stand in connection, that God is actually guilty of falsehood and treachery, and no such effect at all will occur. This vaunting Spirit, however, must always be disgorging his explanations on points different from those on which the question depends, or which the subject requires.

61. But had I undertaken to write expressly against this *genius*, I would here ask a curious question, namely, "Since he contends so strenuously, *Quod verbum facti non efficiat factum, sed narret factum*—that a *causative* word does not work out that which it declares, but it only relates the event; since he undoubtedly does acknowledge that the event occurred in the first Supper of Christ—that the body of Christ was given at table—why does he feel obliged to torture himself so much in showing that these words are merely descriptive?" Any labor on this point, would be vain and idle evasion, because he has placed the whole force of his argument upon the fact of the words standing in the descriptive or declarative form, and merely speaking concerning the event; he admits, however, that

the event did once occur, that is, that the words were not merely *declarative*. Well, so this *genius* has really acknowledged, that in the first Eucharist, the body of Christ was actually given to be eaten, and he does not deny that this event did once occur; but he insists that the words have no further power, whenever they may be spoken thereafter.

62. Here I would inquire what this man has done with his judgment, with his sense of modesty and shame? For he says that his reasons for believing that the body of Christ is not present in the Eucharist, are these: "The Scripture and the Creed will not admit this interpretation of the words of Christ; the absurdity of this definition is evident to the candid intelligence of the mind." If the body of Christ were present in the first administration of the Eucharist, how then can its presence be contrary to the Scripture and the Creed? If it is contrary to the Scripture and the Creed for Christ's body to be in the Eucharist, how would he then have been present in the first administration of the Eucharist?—for I speak not here concerning unworthy officiators, whether they can consecrate it or not, but concerning the words of Christ, "This is my body," concerning which they declare, they exclaim, they vociferate, that it is contrary to the Creed and the Scripture for Christ's body to be present there, agreeably to those words, even if there were nothing but saints there.

63. And though this man has here again bitten himself in the tongue, and though he admits that it is not contrary to the Scripture nor the Creed, for the body of Christ, according to their import, to be present in the first Supper, yet he contends that it does not follow that he is present in future administrations of this sacrament.

Hence they should not exclaim so loudly, and contend with so much arrogance that our interpretation is contrary to the Scripture and the Creed, as they have been doing to a most provoking excess, but contrary to future occurrences of the kind in the continued administration of this sacrament. For it is an inquiry totally different, whether I or you enjoy the body of Christ in the Eucharist, or whether the original interpretation be in opposition to the Scripture and the Creed. If it is not in opposition to the Scripture and the Creed, as the first Supper proves, even by the acknowledgment of this man, we beg them in the most friendly manner, to suffer us to teach and believe, what they must acknowledge even in opposition to themselves, that it is not in opposition to the Scripture and the Creed. But they have Scripture and a Creed in opposition to this, out of which they wish to answer, as those who obstinately contend against their own Confession. For it is sufficient for us for them to admit that it is not in opposition to the Scripture and the Creed, as they still continue to vociferate, since in doing so they render themselves notorious as liars, and their malignant intentions cannot be concealed.

64. Now, because we have convicted this spirit of falsehood, that he has misrepresented things in opposition to himself, and has acknowledged to us, that our interpretation,—that the body of Christ is present in the Eucharist,—is not contrary to the Scripture nor the Creed, (as he nevertheless contends,) but only to the occurrence of this event in future administrations, we desire to adhere to this interpretation. For as it is not contrary to the Scripture nor the Creed, that the words of Christ, according to our interpretation, prove the body of Christ to have

been present in the first administration of the Eucharist, we cannot conceive any reason whatever, why in any succeeding administrations of the Eucharist, it should be contrary to the Scripture and the Creed. That which is not in opposition to the Scripture and the Creed, cannot be opposed to any of the consequences which they declare.

65. Now is not this a most excellent, circumspect genius? Even in the very division of his article, where he intends to prove that our interpretation is in opposition to the Creed, he brings the subject before him, and proves that there are *causative* words in the Eucharist, and he does not perceive in that very process of reasoning, the direct demonstration that our interpretation is correct in the first administration of the Eucharist, and that it is not opposed to the Creed. For words of causation actually produce the first time what they declare, or else they are not causative words, as he himself acknowledges. But he demonstrates in direct opposition to himself, either that there are no words of positive declaration in the Eucharist, or that our interpretation is right in the first administration of the Eucharist.

66. But if any one shall say, that Christ has not commanded these words to be spoken in the Eucharist,—“This is my body;”—I reply, “It is true that it does not stand there immediately in the text, that you shall pronounce the words, ‘This is my body,’ and no hand is painted there, which might point to the command. But let them be as bold as they wish to be, so daring as to omit these words, and suffer them to stand as unbidden words. For it is also true that we do not read there in the text,—‘You shall pronounce these words: *Take, eat,*’ then again, we do not read, ‘You shall take

this bread—our bread—and bless it.' But let us see who will be so daring as to say no bread shall be taken and blessed, or that it shall not be said, '*Take and eat.*'"

67. Do I hear distinctly, that Christ must set down these words,—“Thus shalt thou speak, thus shalt thou do,”—in their constituent characters, and that it is not enough to say as he has said in the conclusion, “This do in remembrance of me?” If we are to do that which he did, surely we must take the bread and bless it, break and distribute it, saying, “This is my body;” for all this is comprehended in these imperative words, “This do;” and we must not leave out these words, for St. Paul says, “He has received it from the Lord, and thus delivered it unto us,” 2 Cor. 11, 23. These words too, must certainly be imperative, and will not allow us to twitch out or to alter a single point.

68. Thus it is certainly true, that Christ has nowhere delivered these words letter by letter to us, “You shall make my body out of the bread.” But what necessity was there for this? He has said indeed, that we shall pronounce these words, “This is my body,” in his own person and name, according to his command and injunction, when he says, “This do.” Nor do we make his body out of the bread, as this *genius* falsely charges us with believing. Indeed we do not say that his body becomes so out of the bread; but when we say, “This is my body,” we say in effect, “It is his body which was formed long ago and came into being; for Christ did not command us to say, ‘This becomes my body,’ or, ‘here make my body,’ but ‘This is my body.’”

69. And now, because we are speaking of these words of injunction, we must add here a few remarks, to caution our adherents against the empty verbosity of

this *genius*. For it is not possible to stop the mouth of Satan; he is like the wind, which *finds* (as we say) the narrowest hole. Words of injunction are of two species: some have faith as a requisite element connected with them, as those in Matt. 21, 21, about removing the mountain; and in Mark 16, 17, concerning the signs which should follow those who believe. Now if any one should speak these words without faith to the mountain, "Be thou removed," and boast that he acts according to the injunction, the event would still not occur, because Christ has expressly connected faith with this injunction.

70. The other species are those in connection with which faith is not a necessary requisite, as these words in the Eucharist, "Take, eat," for in this ordinance, the unworthy and the unbelieving also eat the body of Christ, as Judas and many of the Corinthians did. Hence those who are engaged in the administration of the Eucharist, must not necessarily have faith; in the same way too, those concerned in the administration of baptism, are not bound to believe as a necessary requisite to the institution. And again, we may say the same as to those who preach, and all those who exercise the duties of public office. For Christ has included the validity of all these in the power of his word, and not in the holiness of men, in order that we might depend upon the immutability of his word, and of the sacraments. I say this because it seems to be the greatest offence to the Enthusiasts, for the unworthy to baptize, to hold mass, or to preach. And they do not perceive, that they themselves are very likely still more offensive before God, or no one indeed can know, how devout they are, as they still cannot suffer the sacraments to remain and to be administered, according to the words and the command of God.

71. Then the leader of these Enthusiasts draws my finger as if I were blind over the expression, "*Such thing*," or, "*this thing do thou*," which St. Paul shall also explain, "As often as ye eat this bread," &c. Out of this expression he wishes it to be concluded, that, by the expression, "*this do*," Christ has reference to eating of the bread, and not to that of the body of Christ. Certainly if St. Paul had said, "As often as you eat this bread which is not the body of Christ,"—as this *genius* has appended from the reveries of his own brain,—there would have been no need of laying my finger upon it. I would have seen it long ago more than five steps distant. I always hoped that they would produce some Scripture authority, and sure enough they produced their own dreams. Hence I say again, "I do most earnestly wish them to lay their finger on the preceding words, where Christ has reference to the bread, and nevertheless says, "This is my body." Here also stands a word "*This*," and it would readily allow itself to be grasped by the fingers of this Enthusiast, which presses me still harder, still more strongly, that the body of Christ was eaten in the bread, than his "*This*," out of which he wishes to make mere bread, as my word "*This*" and his word "*This*" have reference to one and the same bread, as they acknowledge; and still with my word "*this*" stands the expression, "It is my body," but with his word "*this*" does not stand the expression, "It is not my body," but he himself must place it there, and skip over the expression connected with my word "*This*"—the true, the diligent guide to the interpretation of Scripture!

72. Now, let all the world be a judge between me and this *genius*, which word *bread* must yield to the

other. My word *bread* stands in immediate connection with this text, "Eat, this is my body;" and it explains itself by the very expressive words, that this bread is the body of Christ. The word *bread* of this *genius*, stands immediately connected with the text, "This do," or, "as often as ye eat this bread," and it does not explain whether it is merely bread, or whether it is not the body of Christ; but this *genius* must improve the text, and say it is not the body of Christ, as if he had a command to say so; yes, he has a command, but it is from Satan! Now, if one must yield to the other, his must justly yield to mine, because his is bare and destitute of any elucidation, but mine carries its elucidation with it; or he will have to talk otherwise, if he wishes to *prove* that my word *this* must yield to his: merely to point with the finger, will not gain the argument.

73. And if he wishes to discuss the subject with a desire for the truth, he should not show us with his finger how his word *this* refers to the bread; we could discover this fact without the aid of this *genius*, without his art and his elucidation. But he ought first of all to suppress this text: "Eat, this is my body." If it were suppressed so that here *bread* would be preached, and not the body of Christ, we would know perfectly well ourselves that his *this* should refer merely to the bread. But he does not do this, and thus it is a *petitio principii*, a *begging of the question*, ineffectual loquacity, because he does not answer the precise point to which the question alludes, as I always complain. For we say at least, that if the first *this* has reference to the body of Christ, his *this* must also have reference to the same; because they both have reference

to the bread, and the first stands immediately in connection with the words *body of Christ*, agreeably to the words, "Eat, this is my body."

74. Besides, we do not allow him the assumption, that where Christ says, "This do," it must be equivalent to the expression of Paul, "As often as ye eat this bread." The *genius* makes the assumption indeed, but he offers no proof, and this is customary with him. For these words, "As often as ye eat this bread," speak only of eating and drinking. Now, were there some other Enthusiast, equally contentious, he would obstinately insist upon it, that we should not take, give thanks, break, distribute, and bless this bread, but eat it only, as the words declare, and that we should thus snatch the bread in the mouth from the table, or devour it from the oven. But if the words, "As often as ye eat the bread," allow us to take it, break it, give thanks, and distribute it, beloved, they must also allow that other especial service, namely, the blessing, where Christ declares, "This is my body." But if this special portion of the service be not allowed to be observed, I will then also contend, with the same force of argument, that we must, according to the letters of the passage, only eat immediately; we must not take the bread, nor break it, nor bless it, nor distribute it. For St. Paul does not say; "As often as ye *take, break, give thanks, or bless* the bread, or *distribute* it," but he only says, "As often as ye *eat* it."

75. Do you perceive how delicate a thing it is to sport thus with the words and letters of the passage? And hence this only must be considered Scripture, which is in opposition to our interpretation. Therefore, we contend, that Christ, by the word *this*, or *this do*, does not

have reference merely to *eating* the bread, but to the *whole* ordinance of the Eucharist; and St. Paul also has the same reference, though his words only speak of *eating* the bread. For he certainly intended to command them to eat the bread, as Christ had prescribed it, and not as the Enthusiasts wish to represent, though he could not express this mode of eating merely by these words, "*eating* the bread," but he had previously taught it sufficiently clear, with many words.

76. In the fifth place, he wishes to prove that our interpretation is opposed to the Creed, and he has again an immeasurable abundance to do, in order that he may teach us, in what manner Christ died for us. For this man must always be teaching me, that which I have long and frequently taught, all the time skipping over the point upon which he ought to produce an answer. For, through the grace of God, I am perfectly assured, that our Faith is, that Christ by his suffering, has released us from sins. All this he has no need of teaching to us. But how our interpretation in reference to the Eucharist is opposed to this Faith, as he insinuates and boastfully pretends, I would most gladly hear. But as to this, my friendly *genius* is as mute as a mouse; yes, he springs over it like a deer. But still he declares, "If it be taught that the bodily eating of Christ, procures the forgiveness of sins, it is in opposition to the Creed." I reply, "This have I maintained with fidelity; yes, I have said more, namely, that the bodily eating of Christ, without the spirit and without faith, is poison and death." Upon what then does the *genius* direct his answer? or against whom does he contend? Now do you suppose that the man is in his right mind, who contends against Luther, and yet contends against no one?

77. For, let it be granted even that the body of Christ is not eaten in the Eucharist, for the sake of our sins, how will it follow from this, that his body is not present in the Eucharist, or that it is opposed to the Creed? For if Christ be so impotent or limited, that the forgiveness of sins belongs to him only while suspended for crucifixion, I will also show, by the same artifice of argument, that it is in opposition to the Creed, for Christ to be in heaven; and I will bring forward all the expressions of this *genius* thus: "St. Paul does not say that Christ has ascended to heaven for our sins, but that he was crucified for our sins; therefore he is not in heaven, and does not there forgive our sins." Again, "St. Paul does not say, that Christ was born for our sins, nor did he live, but died only for our sins; therefore he has neither been born, nor has he lived." In this very manner, the *genius* here reasons, "The body of Christ is not eaten for our sins, but he has died for our sins; therefore his body is not to be eaten in the Eucharist." In this way we should make nothing out of Christ, but one who must always be suffering on the cross for our sins, in order that we may not reason in opposition to the Creed, by professing to believe in other articles that Christ is present, forgiving sins, a power which this *genius* will only admit of Christ on the cross.

78. This blind Enthusiast does not discern, that the merit of Christ and the *distribution* of that merit, are two things entirely distinct, and he confuses them one with the other, like a creature destitute of reason. Christ did once obtain the forgiveness of sins on the cross, and secured it for us; but he now dispenses this same forgiveness wherever he is, at all hours, and in all places, as Luke writes, ch. 24, v. 46: "Thus it is written, and

thus it behooved Christ to suffer, and to rise from the dead on the third day,"—in which consists his *merit*,—"And that repentance and remission of sins be preached in his name,"—in which consists this distribution or *dispensation* of his merit. For this reason we say in the administration of the Eucharist, is the remission of sins, not in consequence of eating, or because Christ in this administration merits or procures the remission of sins, but in consequence of the words through which he distributes unto us the remission of sins, and says: "This is my body which is given for you." Here you perceive that we eat the body of Christ, as given for us; we hear this and believe it while eating; and hence the remission of sins is dispensed here, which was obtained, however, on the cross.

79. And well might I, in imitation of this man, ingeniously observe, "Christ has not released us from sin by our preaching; hence it would be in opposition to the Creed for a man to seek forgiveness of sins in preaching. Beloved, where then shall it be sought? Yet has not Christ said that forgiveness of sins must be preached in his name?" Again, "Christ has not redeemed us through our faith; hence it is in opposition to the Creed to seek remission of sins as a consequence of faith." Beloved, where then should it be sought? Yet Christ says, *Whoever believes the same shall be saved*, Mark 16, 16. Again, "Christ has not redeemed us through our baptism; hence it is in opposition to the Creed for any one to seek remission of sins in baptism." Beloved, why then does Paul denominate baptism a *washing of regeneration*? Again, "Christ has not redeemed us through the Holy Ghost; hence it is in opposition to the Creed, for any one to seek remission of his

sins through the Holy Ghost." Beloved, where then? But he that is blind, cannot see any thing. This *genius* is altogether astray, and has become blind in reference to the Eucharist, and hence he cannot understand any part of the Christian doctrine aright. But we know that Christ once died for us, and that this death is dispensed by the means of preaching, baptizing, by the Holy Ghost, by reading, by faith, by the Eucharist, and just as he wishes, wherever he is and whatever he is doing.

80. So carefully, however, did I write in my last little book, how our administration of the Eucharist, must be regarded as consisting of two parts, namely, the *word* and the *eating*; and how the *word* requires faith and a spiritual *eating* in connection with the bodily, and they are entreated to prove how this can be in opposition to the Creed. Still this man is shamelessly bold enough so frequently in all his books to utter his falsehoods with pride and insolence, that I teach neither a spiritual eating nor faith, but only a bodily eating. Read my book, and you will be compelled to say, that this man is a false, unscrupulous spirit, who charges me with teaching that the remission of sins is to be obtained only by a physical eating of the body of Christ, though he has read the contrary, and knows it to be my avowed opinion. With such falsehoods does he prolong his garrulous chatter, only for the purpose of avoiding the definite answer, showing how our interpretation is opposed to the Creed. Well! with these wicked artifices they will come far short of overthrowing our interpretation, but they will only strengthen us the more, because they assail us with open falsehoods. For never can we believe, that the Christian Creed and notorious lies are the same thing.

81. The same reasoning have I employed, with the

utmost precision against the Heavenly Prophets, showing that the *fact* and the application of Christ's suffering, are not the same thing: *Factum et applicatio facti, seu factum et usus facti*. For the suffering of Christ occurred but once on the cross; but to whom would this be beneficial, if it were not distributed, applied, and brought into use? Yet how should it be used and distributed, except through the word and the sacrament? For what purpose then ought these lofty spirits to read my book? They know far better. Well, this too they have for their reward:—to believe the *fact* and the *application* to be one, and in reasoning upon it, to reduce themselves to folly and shame; not to see that in the administration of the Eucharist, the application of the passion is concerned, and not its actual occurrence. Well, this reward is due to those who read nothing, or carelessly read, in consequence of their pride and presumption, what has been written against them.

82. This impotent driveller should prove that the body of Christ is not present in the Eucharist. This he omits, and goes on to prove that we are not redeemed in consequence of eating the body of Christ, but in consequence of his suffering. Who would have known this new discovery, had not this *genius* brought it into notice? It is characteristic of this mystic, to discourse with great volubility about something which was not the object of inquiry, and to be always teaching what we know already, in order to shun the task of proving, what he had undertaken and was bound to prove. In this way he is always giving us greater strength, like a deserter, who cannot honorably face his opponent. Well do we know that Christ has not redeemed us, through our reception of the Eucharist. No one

has heard us assert that he has. But that it should follow from this circumstance, that there is nothing but mere bread in the Eucharist, we should be much pleased to hear, and we should warmly applaud this *genius*, if he will prove it.

83. He is angry too, when we advise it not to be asked, how it comes to pass that the body of Christ is present in the Eucharist, but simply to believe the words of God; an advice which we have faithfully given not to the illiterate, for they had no need of it, but to the noble, and even to the Enthusiasts themselves. Let them, however, mount up and investigate as they desire, only let them pay some regard to their own reputation, and prove how our interpretation is opposed to the Creed,—a thing which probably they may do on the ascension day of Satan. One thing, however, we foresee perfectly distinct, that, in their investigations, they will convict themselves of notorious falsehoods, and contend against that which they themselves imagine, and no one else teaches. And in this connection it is proper to remark, that when they shall be warring so high in their sublime and giddy elevation, they will finally mistake the property for the substance, and confuse the fact and its application together, like worthless slovens, becoming thereby at variance with each other, undetermined in all their divisions, and always falling from one error into another without end. Such should be the reward which those receive, who will not believe, but only criticise the word of God.

84. In the sixth place, he wishes to prove, that the Scripture also is opposed to our interpretation. And first he presents these words: "This is my body which is given for you." It is not true that his body now ex-

ists in the form in which it was given for us, for it was visibly given for us. This has been answered above, showing how this mystic has made a *property* out of the *substance*, by a most vicious syllogism, in which there are four terms, not one of which is universal, nothing being predicable, no distribution of the middle, and many other faults; for the logicians know well that a mere *property* cannot be subsumed under a substantive term. This reckless mystic, however, calls this kind of reasoning Scripture and the word of God.

85. To speak in plain terms, we do not say, that the body of Christ is in the Eucharist in the same form in which he was given for us,—for who would say so?—but that it is the same body which was given for us, not in the same form and mode, but in the same essence and nature. Now it can readily happen that an individual essence can be visible at one place and invisible at another. Alas! it is all folly. No one will answer us, but they only wish to clamor and boast unnecessarily.

86. Again, he contends that our interpretation must be opposed to this text, “As often as ye eat this bread,” &c; because the word *this* here refers to *bread*, it must therefore in the other expression,—“This is my body,”—refer to mere bread. To this I reply, that all this amounts to nothing, nor can this be shown to be a necessary consequence; but we have already proved the opposite conclusion, that in both places, the word *this* refers to *bread*, which is the body of Christ, and that neither of them refers to common bread only.

87. “Again,” he continues, “‘The Lord was received up into heaven,’ Mark 16, 19; ‘I leave the world, and go unto the Father,’ John 16, 28; ‘I am no longer in the world, but they are in the world,’ John 17, 11; with

numerous passages more, in which it is declared that Christ is in heaven." Well, we also believe and assert all this, and there would be no necessity to teach us in this respect. But there would be a necessity to teach us that, because Christ is in heaven, his body cannot be present in the Eucharist. This incongruity they ought to prove, then we ourselves would be convinced that these passages are opposed to our interpretation. Now, we are always receiving instruction from him with great fluency on points which we know, and he skilfully keeps silence in reference to points about which we are inquiring; hence on this account we must adhere to our own interpretation.

89. And indeed Christ himself, Luke 24, 44, explains what is meant by "being in the world," where he says, "These are the words which I spake unto you, when I was still with you." What! Is he not still with them? still eating with them after his resurrection? But certainly he is not with them, in the manner he once was with them, that is, in a mortal form, and as one who must use this life in the present world, as St. Paul, 1 Cor. 15, 44, speaks concerning natural and spiritual men. But from these expressions no one can infer, that he cannot be present in a physical sense. For it is said, he spake with them face to face, and still he is not in the world. Thus also, "The poor you have always with you, but me you have not always with you." Here the text itself explains what is meant by the expression *with you*; and one thing it is well to observe, namely, that he is not with us, and so forth, as the poor are. In reference to farther passages which they may introduce, it may immediately be replied, "Christ is not with us as the poor are, mortal and earthly."

89. Hence they are not able in this way to make it

out yet, that our interpretation is opposed to the Scripture, but it is a species of logic peculiar to Zwinglius to mistake *substance* for *attribute*, the word *which* for *what kind*: as if I were to say, "Christ is not present in the Eucharist, in a certain form, therefore he is not present physically;" "Christ is not with us in a certain form, therefore he is not with us at all;" arguing from the particular to the universal. "The bailiff is not in the bath with his red pantaloons, therefore he is not in the bath." "The king does not set crowned at table, therefore he is not at the table." All this is the sport of children and gossips, as the schools are well aware, but among the Enthusiasts it must be regarded as Scripture, and Christian belief.

90. And if, supported by these passages, they should insist that Christ is no longer with us, they must also contend, to be consistent in their reasoning, that he is not with us *spiritually*. For the words stand bluntly there, "I am no longer with you," John 14, 23, which declare positively that he is not with us at all. "Yes," say they, "we have passages expressly declaring, that he is with us spiritually, as John 14, 2, "*we will make our abode with him,*" and Paul, Ephes. 3, 17, *Christ dwelleth in your hearts,* &c. I reply, "If they, my beloved, can find these passages opposed to the above conclusion, why then can they not find the text in the Eucharist opposed to the same? If Christ can be present with them in a certain form, not prevented by the text,—'I am not with you,'—he can also be present with us in the Eucharist, notwithstanding the same text, 'I am not with you.' But if this text does not invalidate their passages concerning the spiritual essence of Christ, it does not invalidate our text concerning the invisible presence of Christ in the Eucharist.

91. Thus this apparent contradiction is as much against them, as against us; and by whatever means they extricate themselves, they extricate us also. And our interpretation remains unimpaired: "This is my body." For if they prove any thing of consequence, by the passages which they produce, they prove that Christ is not in the Eucharist visible, in a mortal and physical mode of existence,—a thing which it is not necessary to prove, for we acknowledge it all. But this is the proof which they ought to furnish, namely, that our interpretation is false, and that Christ is guilty of falsehood when he says, "This is my body," but there will be no one to do this, where there are none but shuffling visionaries; they only soil an abundance of good paper, with their fruitless, unnecessary arguments, and merely stultify our poor simple Christians.

92. And then there is no solid reasoning in what he prattles about the passover, where Paul, 1 Cor. 5, 7, calls Christ the passover, and from this he wishes to infer, that as Christ in that passage is not the natural passover, but a new passover by a figure of speech, so there is in these words also,—“This is my body,”—a figure of speech. For he had previously acknowledged, that it must not follow of necessity, because there is a figure of speech in one passage of Scripture, that there must be a figure here also; but such a consequence or necessity must be proved, and we have written enough already concerning figures of speech. All that is necessary for this mystic to do, is, to write only a book, and to flatter his followers, in order that he may not answer in the mean time what he should answer, what he is bound to answer, but still to have the appearance of giving an answer. He should prove that our

interpretation is opposed to the Scripture ; so he teaches us that Christ is the passover ; this he calls a trope. We shall suffer them to speak and to act as they like ; for it is not answered in this way, how our interpretation is opposed to the Scriptures.

93. Then the mystic becomes excessively enraged, because I have ridiculed their figures so freely, and he censures me prodigiously. But to censure, to be angry, or to rave, is not in our view, Scripture which is opposed to our interpretation. However one who cannot make a reply, may reasonably become angry and rave, as a mother may teach her child, " Dear child, if you cannot overcome, only begin to quarrel. I have thrown a club among the dogs, and by the noise I know which one I have hit."

94. I am inclined to view this wiry mystic, as I would a madman, who might have a crossbow, and with loud outcry and bravado, seize the instrument, bend the bow, and draw the chord, with a boastful threat, to split a nail in the target ; but in consequence of his great haste and precipitation no arrow would be laid upon it, and so he would let fly the string, and so soon as he would hear the whizzing, he would throw away the crossbow, and exclaim, " There it sticks: the nail is split in two." When others would laugh and tell him that there was no arrow upon the implement, he would abuse them, because they would not take it for an arrow. Exactly in this way acts our mystic. With great arrogance he proclaims that he is going to answer us, and hit the mark ; but he always forgets the arrow, and not once does he give the appropriate answer. But nevertheless the clattering of the tongue delights him, he fancies that the arrow is sped, and that the nail in the target is split. But

we are accustomed to this silly marksmanship; indeed should an arrow be laid upon his crossbow, we should still be well assured, that he would shoot it in the ashes, or three ells above the wall, before he would hit us.

95. So they introduce passages from Paul, Col. 3, 1, 2, "If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "Set your affection on things above, not on things on the earth." "Here, here," they exclaim, "thou eater of flesh, and drinker of blood, thou mayest hear, that the body of Christ is not to be sought in the Eucharist; for the Eucharist is administered upon earth, while Christ is above at the right hand of God."

96. Now here it is not necessary for this man to show us what St. Paul meant by the expression, "on the earth," notwithstanding the force of the passage depends on this expression; but he rushes over thus rudely along, as his capricious spirit leads him to do. Should I now make the inquiry, "Why they go to preaching, and seek the consolations of the Gospel?" If I inquire also, "Why they maintain the celebration of the Lord's Supper? why they love and befriend their neighbors?" Father, mother, master, servant, and our neighbor, are all upon earth; but according to this reasoning, we must not seek them; we must honor, reverence, serve, or love no one. Would not this be noble? All this affection, however, must occur on earth. Yet St. Paul says we must not seek that which is upon earth. Indeed the disciples have committed great iniquity, because they followed after Christ; for Christ was upon earth, he came himself to earth, Paul also himself preached and visited the Christians here and there upon the earth.

What do you think? Have they not strained this passage most wonderfully?

97. We, however, are now fully aware of this evil genius. We are aware that he is only abusing us, and through his egregious arrogance, he considers those matters of no consequence, which he should feel bound to answer, as he can secure a sufficient number of followers by his unnecessary verbosity. So we shall once more suffer his loquacity, and bid him defiance to subvert our interpretation with his nonsense; and we regard it as a confirmation of our belief, because he can bring nothing against us but his doleful, impotent outcry.

98. By the expression, "on the earth," St. Paul means this earthly life, the manner in which the world lives, in fornication and every species of unrighteousness; for he speaks concerning the death of the old Adam, as his words stand here, and plainly declare, "If ye then be risen with Christ," Col. 3, 1. And afterwards in verse 5th, "Mortify therefore your members which are upon earth; fornication, uncleanness, inordinate affection, evil concupiscence," &c. Here we discover that he means by the expression, "on the earth," an earthly, gross mode of living according to the old Adam, as men in the world without the Spirit of God do live. For this is the manner in which the old Adam lives; this mode of living we should not seek after, as St. Paul says; for we should die with Christ to the world and a worldly life, living henceforth divinely in Christ.

99. Accordingly we do freely declare that our Eucharist is not upon earth,—we do not seek it upon earth. For if Satan will now prove, that we regard our Eucharist and the body of Christ as fornication, evil concupiscence, hatred, and unrighteousness, we shall

confess that we are acting unrighteously, in seeking Christ upon earth. But if this is not proved, we declare that he lies in his infernal malignity, and misrepresents St. Paul, by asserting that the body of Christ is upon the earth, if he is present in the Eucharist. For this St. Paul does not call being upon the earth, as we have shown above. Here you have an example of the Enthusiasts; you see how accurately they investigate the Scripture, and you behold the spirit which speaks through them. For this evil spirit knows well enough what St. Paul means by the expression, "on the earth," but he still induces his deluded Enthusiasts to say, that we mean that the body of Christ is on the earth in the Eucharist. On these principles do they wish to establish their Eucharist, and to suppress ours.

100. This spirit of evil practises this raillery even with a passage of St. Paul, in 2 Cor. 5, 16, 17, *We know Christ no longer according to the flesh, and we are in Christ a new creature.* These expressions are forced altogether to give the inference: "The body of Christ is not present in the Eucharist." Well, once more we suffer ourselves to be railed at; let it be seen, what this spirit will gain by his mockery. It is incumbent upon this Enthusiast to show here, what St. Paul means by the expression, "according to the flesh," in which indeed lays the whole stress of this expression. "Yes," says this Enthusiast, "I have no reference to you; it is enough that my followers admit it; it must, however, be received indeed." Well, we will then be humble, and point out the same.

101. St. Paul speaks here concerning the death of the old Adam, and he wishes to say, that we should no

longer live according to the flesh, but as a new creature in Christ. Hear his words yourself: "If one died for all," says he, "then were all dead," &c., 2 Cor. 5, 14. What else, however, can this be than as he says in the passage, Colos. 3, 3: *We are dead with Christ*; and Rom. 6, 6, *Our old man is crucified with Christ*; and here it follows, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," 2 Cor. 5, 15. What else does this mean, than that we should live anew in Christ?

102. Then verse 16, we read: "Wherefore henceforth know we no man after the flesh." Here let Paul and the Enthusiast discuss with each other. The Enthusiast says, to know according to the flesh, is to observe something bodily present, or for any one to be present with his body as Christ is in the Eucharist; this is incorrect, and Paul denies it. Beloved, why then does Paul know his Corinthians living bodily before him? Why does he know his own body? Why do the Enthusiasts know their companions bodily before them? Why do they know their bodily Eucharist? Is not all this a bodily thing, and in accordance with the flesh bodily present? Now St. Paul, however, here forbids this to be understood according to the flesh. But if they can so understand these things according to the flesh, that St. Paul must not be against them, beloved, why should he then be opposed to us, because we recognise the body of Christ in the Eucharist? But let the railers rail on; let him be the leader who can best rail against the other.

103. By the expression, "after the flesh," St. Paul means in this passage, what appears fleshly, or

after a fleshly manner, and not according to the spirit, or in a spiritual manner, as he says, 2 Cor. 10, 3, "Though we walk in the flesh, we do not war after the flesh;" that is, not in a fleshly manner. According to the flesh does not signify in the flesh, as these men fancy, but with the force of an adverb, it signifies in a fleshly manner, or with the feeling and affection of flesh, the manner in which flesh acts. "In the flesh," and "according to the flesh," are far different from each other; Paul, Gal. 2, 20, lived in the flesh, but not, however, according to the flesh: he lived in the faith of Christ. For in Rom. 8, 6, 13, he calls a life according to the flesh, death, when he says, "If ye live after the flesh, ye shall die."

104. With great power does the text of St. Paul contend, that the following is his meaning: Because we are all dead with Christ to the world and the flesh, henceforth we should neither live nor think according to the flesh, or in a fleshly manner, and we should know no man in the manner of the flesh, but spiritually. For to know others in the manner of flesh, is to know them no farther than the flesh has power to know. Now the flesh only has power to seek its own gratification from every man, to hate, to envy, and to do all manner of evil to an enemy, to seek pleasure, favor, enjoyment, friendship from every one, for one's own benefit. In this manner do the men of the world know one another. But we Christians now have a different view of men; for *we are new creatures in Christ*, 2 Cor. 5, 17. We know each other according to the spirit, that is, each one seeks not his own benefit, but that which will be beneficial to others, to do them all the good in our power, as Paul says also in Rom. 14, and Phil. 2, 20.

105. "And though we have known Christ after the flesh," says he, "yet now henceforth know we him no more." It is well here to understand, that he does not mean Christ personally in the flesh, as this Enthusiast maintains; for Christ remains in the flesh through eternity, and therein all the angels must behold him forever. But we must know him as we know our brethren, spiritually, and no longer in the manner of flesh; and much less than of our brethren, must we have a fleshly perception of Christ. "But heretofore," he wishes to say, "when we were holy in Judaism, and in the works of the law,—which the false prophets are now again enforcing,—we knew nothing spiritually of Christ, but whatever we sought was fleshly. For we trusted that he would redeem Israel, Luke 24, 31, regard our righteousness, and make us lords according to the flesh." This would certainly be to know Christ according to the flesh,—a real fleshly perception. But all this is now passed away, and has died along with him. No longer do we know him thus. For this manner of knowing him is all gone, and we are now new creatures in Christ. This interpretation is furnished by Paul himself; only read and duly examine the text.

106. Now all those who view and contemplate Christ in the grossness of sensation, must be offended at him, as was the case among the Jews. For because flesh and blood can extend their knowledge no farther than to what comes under the sight and feeling, and because they perceive that Christ was crucified as a mortal man, they must say, "All is over,—there is neither life nor happiness,—he is gone,—he can help no one,—he is lost himself. But whoever would not be offended at him, must extend his view beyond the flesh, and

be elevated through the influence of the word, so as to perceive in spirit, how Christ even by his suffering and death has become the Lord of life and glory. And whoever does this properly, whoever is able to do it, is a new creature in Christ, endowed with new spiritual perceptions. Precisely as all become offended at the Savior still, if they view the Eucharist in the fleshly grossness of sense, as the Enthusiasts do view it; for they are the persons who recognise Christ according to the flesh, as they charge us with doing. The flesh, indeed, can say and know no more, than "here is bread and wine;" consequently it must be offended at Christ, when he says, "This is my body," for it is an old creature in Adam. Now should it not become offended, the flesh must be transcended, and the words, "This is my body," must be believed; thus it will be understood, that the bread is not mere bread, but the true body of Christ.

107. It grieves me indeed, that Satan should thus abuse the word of God; but I am moved with compassion, however, that the poor people should not see that the Enthusiasts make these loose opinions the source of their presumption. They boast triumphantly that they have learned nothing from us, but they have no need of this; their writings show it plain enough, independent of their boasting, and we would be sorry that they should learn such doctrine from us. If this is the way in which they interpret the Scripture, and preach at Zurich, at Basel, and at Strasburg, and wherever they may preach, it were to be wished, that they still were the Pope's adherents. For these adherents throughout the world are becoming fully convinced, that they are teaching wrong. The Lord our God! if these notorious errors

and false interpretation of the writings of St. Paul cannot alarm people and stir them up against the Enthusiasts, what can stir them up?

108. And still they introduce more passages, in which Christ is represented as having left the world, having gone to the Father, ascended into heaven, and sat down at the right hand of God. They deduce, however, nothing from these, more than to teach us what we long since have known, in order that it may not be noticed in the meantime, how adroitly they leap over the point where they should furnish an answer. But they ought to have taught and proved that on this account our interpretation is incorrect, and that these words of Christ, "This is my body," are false. They say it is a contradiction that the body of Christ can be in heaven and in the Eucharist, but they do not prove the contradiction. We, therefore, say on the contrary, that it is not a contradiction, because the Scriptures make both assertions, and our *No* is as strong as their *Yes*; for we cannot deny the clear, perspicuous words, merely on account of their naked, blunt affirmation. More than a thousand years has it been known, that Christ ascended into heaven, without the teaching of this modern *genius*; nor has it been on this account vainly believed, that the body of Christ is present in the Eucharist, or that Christ's word is true. If this Enthusiast really has any objection, he should reasonably show and teach it to us, but he will never do this.

109. But, beloved friends, I will declare the truth to you, if this Enthusiast does mean in sincerity, and does not wilfully misrepresent, that our interpretation is opposed to the Scripture, I will consider all my reasonings lost. I will prove this as follows: First,—the Enthusiast has admitted above that Christ was present at the

first Supper, giving his body to be eaten, where he sets apart the *causative* words, as we have heard already sufficiently. So now tell me, how can he with sincerity contend that the very thing is false and opposed to the Scripture, which he himself acknowledges above, as being correct, and as having once occurred? For were he disposed to act with sincerity, he would assail the first Supper from the Scriptures, and not understand words of causation; he does not act in this manner, however, but lets our interpretation have its force there. Now if our interpretation is true in the first administration of the Supper, there can be no figure or symbol in the words, but just as they there stand and read, so they mean; and thus all the storm and uproar of these men in seeking a figure, is utterly vain.

110. In the second place, no one can deny that Christ administered the first Supper while he was in the world, before he ascended to the Father. Therefore we ask, how can this Enthusiast say with sincerity, "The passages which speak in reference to the ascension of Christ to the Father, are opposed to the text in the Eucharist?" In this way he would have to acknowledge, that the same passages were not fulfilled, and that Christ has not ascended up into heaven. If Christ had instituted the Eucharist from heaven after his ascension, the Enthusiasts would then have great color of reason. But in reality Christ has acted as if he would say, "Enthusiasts will arise, who will pretend that my Supper is opposed to passages of Scripture which speak in reference to me, that I have ascended unto the Father, and am no longer in the world. Therefore I will come beforehand, and institute my Supper, while I am still in the world and upon earth, in order that they may

be caught in their own words, before they are aware of it, as the authors of notorious falsehoods; and my beloved children may be strengthened in the true faith."

111. On what ground will they resist here? They must surrender all these passages, upon which they have been trusting so confidently, and acknowledge themselves to be notorious liars, that, because Christ was not in heaven, when he instituted the Supper, these passages have not moved them in real earnest to deny that the body of Christ is present in the Eucharist, but that they were betrayed by Satan,—they thought they saw what they did not see;—for these passages afford them as little aid in determining whether the body of Christ is present in the Eucharist or not, as these do where it is said, that Christ was born in Bethlehem, and fled into Egypt.

112. I will, however, give them very good counsel. They must now begin to think of some other passage of Scripture; namely, of this: "In the evening Jesus sat at meat with the twelve," and whatever more remains of the same passage, which speaks of their sitting at meat. From this passage they must deduce the following train of reasoning: "The Scripture says that Christ sat at the table, therefore he could not be in the bread." If they only say this, it will be quite enough, and it is not necessary for them to prove to us, how it is opposed to the Scripture, as they have done with the preceding passages. For all that this Enthusiast says, is right, except the falsehoods which he tells. But we would reply: "Too slow, dear Enthusiast, too slow; for this passage of Scripture concerning their sitting at meat, has never yet led you to your error; you have

indeed never thought of it, much less that it should have led you to this error. Now because this passage has never moved you, and the former passages were unable to move you, pray tell us then, what has moved you? Dear Enthusiast, if you will thus convict us of such notorious falsehood, we shall retract.

113. But they continue: "Though the first Supper be not opposed to this passage of Scripture, which we have just now introduced, yet succeeding administrations of the Supper, after the ascension of Christ into heaven, are opposed to it." To this I reply, "I ask you no questions now in reference to succeeding administrations. It is sufficient for me that I have maintained the real presence in the first administration; this cannot be opposed to the passages of Scripture concerning the ascension of Christ, and here the Enthusiast has entirely failed. For if I sustain this point, that the passages of Scripture concerning the ascension of Christ, can induce no one to deny the first administration of the Supper according to our sense, we shall be abundantly able to maintain the same interpretation in other administrations also. For who will believe the Enthusiasts, that the passages of Scripture in reference to the ascension of Christ, forcibly impel them in opposition to his presence in the Eucharist after his ascension, if they are forced to admit, that they are not impelled by the same passages in opposition to his presence in the Supper before the ascension? If the body of Christ can sit at table and still be in the bread, it can also be in heaven and wherever he wishes to be, and still be in the bread. It makes no difference as to his being far from or near the table, in order to be in the bread. Well, here they have been openly discovered as guilty of falsehood; yet they will

not yield, or acknowledge their error, so as to honor the truth in obedience to God.

114. Let this be sufficient to show that our interpretation is not opposed to the Scripture or to the Creed, as this insolent Enthusiast deludes himself in believing. After this he comes to the two principal points or divisions, upon which I have the most earnestly insisted, namely, *That Christ is at the right hand of God*; and, *That the flesh profits nothing*, where he is to prove that these two propositions cannot allow that the body of Christ is present in the Eucharist as I had indicated by large written characters, in order that they might not pass it over unnoticed. So this dear mystic comes and introduces his figure of *Aloösis*, by which he would make every thing plain, and he teaches us, that in the Scripture one nature in Christ is taken for the other, until he falls into the abyss, and concludes that this expression, *The word was made flesh*, John 1, 14, must not be understood as it reads, but thus: *The flesh was made the word*, or, *man has become God*. In this way must the Scripture be perverted.

115. I cannot at this time examine all the errors of this Enthusiast. But I say this,—whoever will suffer himself to be counselled, let him beware of this man Zwinglius, and shun his book as the poison of the Prince of devils; for he is entirely perverted, and has entirely lost sight of Christ. Other Sacramentarians remain fixed in *one* error, but this Enthusiast never issues a book, without pouring out *new* errors, increasing in number with the advance of time. But if any one will not suffer himself to be admonished, let him at least go so far as to know, that I have warned him, and am blameless.

116. You must not believe or admit the assertion, that the figure *Alloösis* is to be found in these expressions, or that one nature in Christ is taken for the other. The unreasonable Enthusiast makes this conclusion, in order to rob us of Christ, for he does not prove it, nor can he prove it to you. And indeed were this conclusion of his true and correct, it still would not prove that the body of Christ cannot be present in the Eucharist. For in reference to this very point, I have reduced them to the necessity of proving or showing a reason why these words, "This is my body," are false, just as they read, although Christ is in heaven; because the power of God is unknown to us, and he can bring it about in some way, that both can be true,—namely, Christ in heaven, and his body in the Eucharist. This was the specific question which I proposed when I wrote down in large characters, that they ought to show how the two propositions can be opposed to each other. Still he kept silent on this point, never noticing one letter of the question, as if it did not concern him, but kept running on, muttering all the time about his *Alloösis*.

117. For I showed that the body of Christ is every where, because the right hand of God is every where; and I did this, (a thing which I had publicly engaged to do,) because I could at least show one way in which God was able to bring it about, that Christ might be in heaven, and his body at the same time in the Eucharist; and in view of his divine wisdom and power, he knows far more how to do this, because we do not know any limit or measure to his power.

118. Now if they had been desirous or able to answer, they should have proved to us incontestibly, that

God knows no method, nor is he able, to cause Christ to be in heaven, and his body at the same time in the Eucharist. Here lies the difficulty, over which these good Enthusiasts leap. For they have no need of teaching us the visible fact, that heaven is far above beyond our sight, and the Eucharist here below upon earth. We know perfectly well ourselves, that to judge according to our sight, that which is below cannot be above, and the contrary; for this is a visible, natural state or condition. But the word and operative power of God proceed not within the limit of our vision, but far transcend all the powers of comprehension, yes, even the power of angels. Thus Christ is neither in heaven nor in the Eucharist in a visible state, and as human eyes judge a thing to be here or there.

119. This is assuredly a powerless reasoner who limits the word and operation of God, to the range of mortal eyes. For in this way God himself is not where he is; let him be at all places, or at some places. Beloved, why then does this Enthusiast stick to the one specific state which I pointed out? In the first place, because he experiences great uneasiness,—his bowels will burst from his immense weight of science. In the second place, he acts thus in order to delude the simple, so that they may not discern in the mean time, how he leaps over questions which he ought to answer, and applies himself to a different game, in order to draw us from the path, and make us forget the arguments which grieve him. Now if I were contending with them about this visible state to which I have alluded, they would win the game. Why? Because they would then have reason or a plausible excuse not to answer the right propositions which oppress them; and still they would write

one book after another, merely to circulate their useless gossip in the world. For they consider a vast deal of chatter and writing of useless books, a sufficient answer, sufficient to betray the poor people.

120. Accordingly you should also act in this way to guard yourself against them: if they prove to you substantially, that the power and wisdom of God are no broader than the range of our sight, and that he is able to do no more than we can see and judge of with our eyes, or touch with our fingers, then you should also believe with them; even I will believe, that God knows of no other method by which Christ can be in heaven, and his body at the same time in the Eucharist. This you must require, you must demand from them. This they are bound to perform; and their doctrine can never stand, until they have rendered this clear and evident: then their doctrine can rest upon it.

121. The wicked Enthusiast feels very sensibly that he is not able to do this, and for this reason he bustles about as he does with useless garrulity, in order that we may not draw him to the point; while in the mean time he mutters a kind of verbiage which nobody requires. For though he had controverted the state to which I had alluded—a thing which he could not accomplish—he would have achieved no great advantage notwithstanding; because he would not even then have proved that the two assertions are opposed to each other,—*Christ is in heaven, and his body in the bread*. He must prove that this mode of existence is not only impossible, but that God himself is ignorant of any other mode, and unable to provide any, as in my former book I have proposed. Inasmuch as he has not done this, we now declare, that God is omnipotent; he is able

to accomplish infinitely more than we can see; and hence I believe his words as they read. Behold, to what extremity our mystic is reduced, and how he has brought himself into disgrace in spite of his logic!

122. For to all the vain raillery which he utters against the mode of existence demonstrated by me, I reply by one little word, which is *no*. For he introduces his *Alloöses*, which no one will allow him in this article; and it is just as necessary for him to prove these figures, as to prove his whole system of falsehoods. But if he proves them, he can still further be answered. Thus stands my demonstration, in view of his *Alloöses*, still invulnerable altogether; for though he says it is an example of *Alloösis*, no one cares aught about it; he might just as well say it was a figure of irony, or any other figure. There is no advantage gained in making figures with so much facility in the Scripture; the figure should first be proved, it should be proved that it is in that particular passage, before one should assume it in a controversy. Ah! it is just as I have already said; the devil is mortified because he is not able to answer, and therefore he hurries about in this way, with a useless multiplicity of words. Praise and thanks be to God, who knows so well how to defend us against this devil.

123. But you should, beloved brother, instead of these *Alloöses*, maintain this position: "Because Jesus Christ is in reality God and man united in one person, in no passage of the Scripture is one nature taken for the other;—for he calls it an *Alloösis*, if something is said concerning the Godhead of Christ, which belongs to his humanity, or *vice versa*, as in Luke 24, 26, "Ought not Christ to have suffered these things, and to enter into his glory?" Here he prates, that Christ is taken for his hu-

man nature. Guard yourself, guard yourself, say I, from these *Alloöses*. They are the mask of Satan. For they ultimately form a Christ, according to whom I would not willingly be a Christian, namely, that Christ henceforth can be no more, nor can he do more by his suffering and death, than a mere saint. For if I believe that the human nature only suffered for me, Christ is to me an insignificant savior, who stands as much in need of a savior himself. In a word, it is not possible to tell what this evil one is seeking with his *Alloöses*.

124. And indeed this constitutes a more important article, and abundantly merits a particular treatise, nor does it belong to this subject. In short, however, let an unscrupulous Christian be satisfied, that the Holy Ghost well understands how to teach us the manner in which we should speak, and we need no manufacturer of tropes and figures. But the Holy Ghost speaks as follows, John 3, 16, "God so loved the world, that he gave his only-begotten Son;" Rom. 8, 32, "He spared not his own Son, but delivered him up for us all." And in the same way, all the operations, the words, the sufferings, and whatever Christ does, he acts, he speaks, he works, he suffers, as the true Son of God, and it is correctly said, "The Son of God has died for us; the Son of God preached upon earth; the Son of God washed the feet of the disciples," as the Epistle to the Hebrews, 6, 6, declares: "They crucify to themselves the Son of God." 1 Cor. 2, 8, "Had they known it, they would not have crucified the Lord of glory."

125. Now although the old sorceress, the lady Reason, the grandmother of *Alloösis*, would say, "Yes, the Godhead cannot suffer and die;" you should answer, "This is true; but the Godhead and the humanity, in

Christ are united in one person; and hence the Scriptures, in consequence of this personal union, attribute to the Godhead also, whatever they attribute to the humanity, and *vice versa*." And in reality it is so. For in truth you must argue in this way: "The person (meaning Christ) suffers, dies. Now the person in reality is God. Hence it is correctly said, that the Son of God suffers. For although the one part, so to speak, the Godhead, does not suffer, yet the person, however, which is God, does suffer, in the other part, the humanity."

126. Just as we say, "The son of the king is wounded," though his leg only is wounded; "Solomon is wise," though only his soul is wise; "Absalom is beautiful," though his body alone is beautiful; "Peter is gray," though his head only is gray. For, because the body and the soul constitute one person, to the whole person is justly attributed every thing which the soul or the body, even the smallest limb of the body, experiences. This is the manner in which men speak throughout the world, not only in the Scripture; and it is evidently the truth. For in truth the Son of God was crucified for us; that is, the person, which is God, for it is the person, I say, which is crucified according to the humanity.

127. Thus we should attribute to the whole person, whatever belongs to one part of the person, because both parts constitute one person. So all the ancient teachers declare, all the modern theologians, and languages, and the whole Scripture. But this execrable *Alloësis* inverts the whole of the doctrine, and confines to one nature what the Scriptures assign to the whole person; it makes a peculiar figure which perverts the Scriptures, and divides the person of Christ, as this Enthusiast has done

also with the word *is*, merely that he may bring his modern opinions, and his foolish imaginations upon the Son also.

128. And if he is so fond of figures, why does he not adhere to the old figure, which the Scripture and all the ancient Fathers up to this time have employed? namely, the *Synecdoche*; as, *Christ died* according to his humanity, &c.; but there would be nothing new in this, no applause could be gained by it, and there would be no new errors to introduce in this way. Hence he must produce his *Alloösis*, and teach us that one nature is taken for the other. As if the Apostles were so ignorant or insane, that they could not speak of the divinity, without alluding to the humanity of Christ, and *vice versa*. Had John wished to observe an *Allcösis*, he might well have said, "The flesh was made the Word," when he said, "The Word was made flesh."

129. Is not this a presumptuous mystic, who thus works out of this so much audacity, and makes an *Alloösis* for us in these passages? Who has commanded him to do this? By what reasoning can he prove that there is an *Alloösis* here? No, this is not necessary; but it is sufficient for him merely to declare, "I, Zwinglius, say that there is an *Alloösis* here; therefore it is so. For I was yesterday in the dome of the Godhead, I come immediately from heaven, and therefore I must be believed." He ought to prove beforehand that there is an *Alloösis* in the passage; this he neglects to do, and assumes it, as if he had established it a thousand years before, and there were no man who could entertain a doubt that there is an *Alloösis* in the passage; a circumstance more in need of proof than that which he wishes to establish. From the logic of Zwinglius this may be said

to be the science which proves an uncertainty by that which is more uncertain; a thing unknown, by that which is more unknown. Oh! beautiful science! The children ought to deface it with mud.

130. If this is profitable, to sport his tropes and figures through his own perversity, and if he must still be right in what he says, what wonder would there be, if he should ultimately convert Christ into Belial. Whoever dares to say whatever pleases him, and is not bound to show his reasons, beloved, what conclusion should he not arrive at? This is nothing else but what I have been complaining of. This *genius* extols the Scriptures in order to smear the mouth of the people, producing, however, merely his own dreams and mad presumptions against the Scriptures. But we condemn and execrate the assumption of an *Alloësis* in this passage, even to the darkness of despair, as the offspring of Satan himself; and we shall see how he will establish it; for we desire Scripture and reason, and not his own filth and foam.

131. They exclaim against us, that we confound the two natures in one essence. This is not true. We say not that the Divinity is the Humanity, or that the divine nature is the human nature, which would be confusing the two natures in one essence. But we unite the two *distinct* natures in one person, and say, "God is man, and man is God." On the other hand, we exclaim against them, because they divide the person of Christ, as if there were two persons. For if this *Alloësis* can be sustained, as Zwinglius contends, Christ must necessarily be two persons, a divine and a human person; because he applies the passages concerning the suffering of Christ, to the human nature only, and turns every thing from the divine. Far, whenever the opera-

tions are divided and separated, the person will also be divided, because all the operations or sufferings must be attributed to the person and not to the natures. For it is the person which performs and which suffers all,—one thing according to this nature, another thing according to that nature, as all the learned well know. Accordingly we hold our Lord Jesus Christ as God and man in one person, not confounding the natures nor dividing the person.

132. Let this suffice on these incidental points; for they serve no useful purpose here, except because this mystic is so full of errors, that he seeks occasions on every hand, to confuse the illiterate, and to thrust the proper subject out of its place. We stand here secure, because this loquacious mystic is neither able nor willing to prove that the two propositions, *Christ is in heaven, and his body is in the Eucharist*, are opposed to each other. So too the words, "This is my body," must remain to us as they read; for one letter among them is better, and better known to us, than all the books of the Enthusiasts, though they should write the world full of books.

133. And again because they have not proved that the right hand of God is at a particular place in heaven, my demonstration must still remain secure, which asserts that the body of Christ is every where, because it is at the right hand of God, which is every where; although we cannot understand how this occurs; for we cannot understand also how it occurs, that the right hand of God is every where. It is certainly not in the mode in which we see an object at any place, as the Enthusiasts view the Eucharist; but doubtless God has a mode, that he can be and is every where, until the Enthusiasts prove the contrary.

134. For though the figure of *Alloösis* could be supported, assuming one nature for the other, this would relate only to the operations or actions of the natures, and not to the essence of the natures. For although among these operations, if we should say, "Christ preaches, drinks, prays, dies," Christ might be taken for the human nature; it could not, however, be thus in import, if we should say, "God is man," or, "Man is God." Here indeed there can be no *Alloösis*, or *Synecdoche*, or any figure; for God must be taken for God, man for man. Now when I say the body of Christ is every where, I speak not of the operations of the natures, but of the essence of the natures; hence no *Alloösis* or *Synecdoche* can overthrow this for me. For essence is essence, each one for itself, no one for the other; and whoever wishes to controvert me, he must not produce an *Alloösis*, a *Synecdoche*, or figure; they can do nothing here; but he must assail the ground of my reasoning, upon which I support myself in the argument.

135. But my grounds, upon which I support myself in this argument, are these: the first is the following article of our faith,—“Jesus Christ is essential, natural, true, and perfect God and man, in one person unseparated and undivided.” The other is,—“That the right hand of God is every where.” The third is, that “The word of God is neither false nor deceptive.” The fourth is, that “God knows and has within his power various ways, in which he can at any time be present in a place, and not in the one only, about which the Enthusiasts trifle, and which the philosophers call *local*.” For the sophists speak correctly here, when they say, there are three modes of being in a place, *local* or *circumscribed*, *uncircumscribed*, *replete* or *full*,

136. In the first place, it is a distinct thing to be in one place *circumscribed* or *local*, that is, if the space and the body correspond with, fit, and measure the same capacity, as wine or water in a cask, where the wine occupies and the cask affords only the space required. Thus a piece of wood or a beam in the water takes no more room, and the water gives no more, than the magnitude of the beam which is in it. Thus too when a man moving in the air, occupies no greater space of the air, nor does the air afford any more, than the size of the man. In this way, space and body measure each other alike from boundary to boundary. In this way, the pewterer pours off, moulds, and measures the tankard in its form.

137. In the second place, it is a different thing to be in one place, *uncircumscribed*, if the object or the body is not circumscribed in one place, and limited according to the dimensions of the place in which it is, but can occupy some more room, or some less room. Thus they say the angels and spirits occupy spaces or localities; for in this way, an angel or a devil can be in a whole house or town; then again he can be in a room, in a box or a chest, indeed in a nutshell. The place is really material, and circumscribed, and has its own dimensions of length, breadth, and thickness; but that which is in it, has not an equal length, breadth, or thickness with the space in which it is situated, indeed it may have really no length or breadth. Thus we read in the Gospel, that the devil possesses men and enters into them, and goes also into the swine. In Mark 5, it is said that a whole legion had possessed one man, which were about six thousand devils. This I take to be *uncircumscribed* in a place; for we cannot comprehend or

measure it, as we measure a body, and yet it is notwithstanding in the place.

138. This is the mode in which the crucified body of Christ existed, when he came out of the closed grave, and to the disciples through a closed door, as the Gospel shows. For there was here no measure or circumscription, in what particular point his head or feet were, when he came through the stone, and yet he must have passed through. He occupied no room, and the stone gave him no room, but the stone remained a stone, entire and secure as before, and his body remained as large and full as it was before. He could even then, as he wished, suffer himself to be seen circumscribed in a place, where he occupies a portion of space, and lets himself be limited according to magnitude. Even in the former way is Christ able to be, and he is, in the bread, although he is able, as he was then, to show himself circumscribed and visible wherever he wishes. For as the sealed stone and the closed door remained unchanged and unmoved, and although his body was at the same time in that place, where there were merely stone and wood; so he is in the same manner in the Eucharist, where the bread and wine are, though the bread and wine remain in their own place unmoved and unchanged.

139. In the third place, it is a distinct consideration for an object to be located in a *replete supernatural* manner, that is, if something at the same time exists in all places whole and entire, and fills all places, and yet is measured or limited by no place, according to the area of the space in which it exists. This mode of existence belongs to God only, as he says in the prophet Jeremiah 23, 23, "Am I a God at hand, saith the Lord, and not a God afar off? Do not I fill heaven and earth saith

the Lord?" This is a mode of existence beyond all measurement, immense beyond our comprehension, and it must be maintained only by the power of faith in the word.

140. All this I have related, in order that it may be understood, that there are more ways indeed for an object to exist anywhere, than the one circumscribed, physical mode upon which the Enthusiasts insist; and the Scriptures furnish invincible proof, that the body of Christ must exist in a place not in a mode merely circumscribed and physical, in which he makes and takes up room in proportion to his magnitude. For superior to this limited mode of existence, he existed in the stone of his grave, in like manner in the closed door, which they cannot deny. If he was able to exist in this way, without the necessity of room and space measured by his magnitude, beloved, why can he not also exist in the bread, independent of room and space measured by his magnitude? But if he can exist in this unlimited manner, he can also exist independent of the physical parts of his creation, nor is he confined there nor limited by their dimensions. But who can comprehend how this occurs? Who can prove that it is false, if any one should say and maintain, that, because he is external to the creation, he is certainly wherever he wishes to be, so that all the creation is as pervious and present to him, as its physical state or location is to any other body?

141. Let us consider our physical eyes and power of vision. If we open our eyes, our sight, in the twinkling of an eye, is five or six miles away, all around, too in every place within the range of these six miles; and this is still only the sight, only the power of an eye. If the physical sight can do this, do you not suppose that God

in his power can discover a mode by which the body of Christ can be present with and pervading all creatures? "Yes," say you, "but by this you do not prove that it is so." Thank you, I prove so much by it, that the Enthusiasts cannot overthrow my argument, nor prove that this divine power is impossible, which they ought to prove, however, and which they must prove. They ought to prove, I say, that God knows no method by which the body of Christ can exist in any other form, than a physical, limited form. If they do not prove this, their system of belief must subsist in infamy; and I know they can never prove it.

142. But because we prove from the Scripture that the body of Christ can exist in more ways, than in this physical form, we have therefore sufficiently shown, that we ought to believe the words, "This is my body," as they read; because it is contrary to no article of the Creed to believe them in this way; and the Scriptures give their sanction to it, in declaring that the body of Christ passed through the sealed stone and the closed door. For, since we can show a method, besides the physical, circumscribed method, who will assume the audacity to measure and span the power of God, as if He knew no other way? And the position of these Enthusiasts cannot be sustained, unless they prove that the power of God is to be thus limited and confined, as their only ground of argument is, that the body of Christ can exist in one place only in a physical, circumscribed form. But it is of no advantage for them to attempt an answer here; they leap over, and in the mean time discourse about madam *Allôôsis*.

143. And to come now to the grounds of my argument, because our faith maintains that Christ is both

God and man, and the two natures constitute one person, so that they cannot be divided from each other, doubtless Christ can exhibit himself according to a physical, circumscribed mode, in whatever locality he pleases, as he did after his resurrection, and will do on the last day. But besides this mode, he can employ another uncircumscribed mode of exhibition, as we have proved from the Scripture that he did at the grave and the closed door.

144. But now such a man is one, who is supernaturally one person with God, and externally to this man there is no God; it must follow, therefore, that he is and is able to exist, according to a third supernatural mode, throughout immensity wherever God is, and every thing is full through and through of Christ, even according to his humanity; not according to the first, physical mode, but according to a supernatural, divine mode. For here you must take your stand and declare: "Wherever Christ is according to his divinity, there he is a person naturally divine, and he is naturally and personally there, as his reception into the womb of his mother abundantly proves. For if he were to be the Son of God, he had to be naturally and personally in his mother's womb, and become man. Now if he exists naturally and personally wherever he exists, he must be there also as man. For there are not two divided, but a single undivided person. Wherever it exists, there it exists a single, undivided person. And wherever you can say, "Here is God," you must say, "The man Christ is here also."

145. And wherever you will show a place where God would exist and not the human nature, the person would already be divided; because then I could declare with truth: "Here is God who is not man, and never was

man." But never may there be such a God for me! For it would follow from this, that room and space would divide the two natures from each other, and separate the person, though death and all the devils were unable to divide and separate them from each other. And an insignificant Christ would he be to me, who would not be able to exist at the same time as a divine and human person, at more than one particular place, but at all other places would have to be only a mere isolated God and divine person, without his humanity. No, my friend, whenever you present God to me, you must also present the humanity to me with him; they do not allow themselves to be separated from each other. They have become one person, and he does not cast his humanity from him, as my lord John takes off his coat and lays it from him, when he retires to sleep.

146. For, to present a rude image for the sake of the illiterate: the humanity is more intimately united with God, than our skin with our flesh; yes, nearer than body and soul. Now so long as a man lives, and continues in health, his skin and flesh, his body and soul constitute so entirely one thing, one person, that they cannot be separated; but wherever the soul is, there the body must be also; wherever the flesh is, there the skin must also be; and you cannot assign different situations or places, where only the soul exists without the body, as a kernel without the shell, or where the flesh is without the skin, as the seed without the husk; but wherever the one is, there the other must be also. Nor can you extract the divinity from the humanity, and place it some distance away, and the humanity not be there too. For in this way, you would divide the person, and render the humanity a mere husk, yea, a mere

cloak, which the divinity puts on and off, according as the space and room may be, and here the physical space would be able to divide the divine person, which however neither angel nor any creature is able to divide.

147. Here you will exclaim with Nicodemus, John 3, 9: "How can these things be?" Now, must all space and capacity become one capacity and space, or,—as this spirit of ignorance dreams, according to his gross, fleshly perceptions,—must the humanity of Christ stretch itself out and expand like a skin, as wide as the whole creation? I reply: "You must with Moses take off the old shoes, and with Nicodemus be born again. According to your old obtundity, which cannot perceive more than the first, physical, circumscribed mode, you cannot understand this; just like the Enthusiasts, who can form no other conception, than that the Godhead exists every where in a physical, circumscribed mode; as if God were a vast extended mass, which reaches through and beyond the creation. This you can perceive from the fact that they charge us with expanding and stretching out the humanity, and thereby contracting the divinity,—words or terms which obviously apply to the physical, circumscribed mode of being,—like a peasant in his waistcoat and small clothes, when the waistcoat and small clothes are stretched out, in order to surround the body and legs of the peasant.

148. Elevate yourself, you gross Enthusiast, from these low conceptions. If you can hear nor think nothing else here, go stay behind the stove, and in the mean time roast pears and apples, but let these subjects be at rest. Christ went, however, through the closed door with his body, and the door was not on that account extended, nor his body compressed; how then should the humanity be here expanded, and the divinity contracted,

where there is a far different and more exalted mode of operation?

149. "This is a deep subject," say you, "and I do not understand it." Yes indeed, of this I too complain, that these gross spirits, who can scarcely creep upon the earth, inexperienced in faith, uninitiated in spiritual matters, wish to fly up aloft beyond the sky, and attempt to measure and determine these holy, sublime, unlimited objects, not according to the word of God, but according to their own grovelling, earthly conceptions. So, it happens with them, as the poets relate concerning Icarus. For they have stolen an unaccustomed wing,—that is, the language of Scripture,—and they have attached it with wax,—that is, with the powers of their own perceptions,—and thus equipped, they fly up on high. But the wax melts, they fall into the sea, and are drowned in all the waves of error.

150. Christ says, "If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Behold, this is entirely an earthly, physical thing, for the body of Christ to go through the stone and the door. For his body is material, an object which can be laid hold of, as much so as the stone and the door; still no understanding can conceive how his body and the stone can occupy the same point of space at the same time; how he can pass through, and still the stone become no larger, expand no wider, nor the body of Christ be compressed nor become any smaller. Faith here must blend with the rational powers, and elevate them from this physical, limited mode of conception, into a different, an unlimited mode, which they do not understand, and still cannot deny.

151. Now if this other mode must be understood by

faith, and the powers of reason with its limited conceptions must submit, how much more must the power of faith stand here alone, and the understanding bow under the consideration of that divine, supernatural mode, in which the body of Christ in his divinity constitutes one person with God? For any one will grant this to me, that it is a far different, and a loftier difficulty for the body of Christ to exist in the sealed stone and the closed door, than according to the first mode, for it to exist in its own garments, or in the air which moves, or rests, or stands around. For the air and the garments expand and widen according to the size of his limbs, as the eyes can behold and the hands can feel. But in the stone and the door there is no enlargement.

152. And further; every man must grant this also to us, that it is a far more exalted mode of being, for the body of Christ to be one person with God, than for it to exist in a stone or a door; for God is no material object, but a Spirit above all material things. And Christ is not one person with the stone or the door, as he is with God; accordingly he must exist more profoundly in the divinity than in the stone or the door, just as he existed more profoundly in the stone and the door, than in his garment or the air. And thus the stone or the door had no necessity of expanding or widening, nor the body of Christ of contracting; much less here in this most exalted mode, has the humanity any necessity to widen and expand, or the divinity to diminish or contract, as this gross Enthusiast imagines.

153. For our mystic must pause and acknowledge to me, that the body of Christ enjoys a mode of being far more exalted and supernatural, in which he is one person with God, than he did when he passed through the sealed

stone and the door, inasmuch as there cannot be a more exalted mode of existence, than for a man to be one person with God. For that second mode, in which the body of Christ existed in the stone, will be common to all the saints in heaven; they will be able to pass with their bodies through all the objects of nature, a property which is common even now to angels and devils. For the angel came to Peter in prison, Acts 12, 7. And then he must acknowledge also to me, that the stone was not enlarged, nor the body of Christ contracted.

154. Why then does this mystic idly talk about that most exalted mode of being, by which Christ is one person with God; contending that the humanity must expand, and that God must contract, if it would be omnipresent with God? To no purpose but to show his own gross, fleshly, limited conceptions; to show that he has no other ideas of God and of Christ, than what accords with the first material, limited mode of being. Beloved, the humanity can be in one place or in all places, yet the divinity is not contracted; much less than the stone, which was in one place, contracted his body; but it is one person with God, so that wherever God is, there also is the man; whatever God performs, the man also is said to perform; whatever the man suffers, the God also is said to suffer.

155. Thus, the body of Christ has a threefold mode or all the three modes in which to exist. First, the physical, circumscribed mode, as he walked physically upon the earth, when he occupied and made room according to his magnitude. This mode he can still employ whenever he desires, as he did after his resurrection, and as he will do at the last day, as Paul says, 1 Tim. 6, 15, "Which in his times he shall show," and

Col. 3, 4, "When Christ who is our life shall appear." According to this mode he does not exist in God, or with the Father, nor in heaven, as this frenzied mystic imagines. For God is not a physical capacity or state. And to this point those passages relate, which the mystics introduce, of Christ's leaving the world, and going to the Father.

156. In the second place, the uncircumscribed; spiritual mode, in which he takes up and makes no room, but pervades all creation, wherever he wishes; as my sight,—to offer a gross similitude,—passes through and exists in the air, the light, or the water, and neither takes up nor makes room; as a sound or a musical tone passes through and exists in the air and the water, or the board and the wall, and neither takes up nor makes room; so too the light and heat pass through and exist in the air, water, glass, crystal, and the like, and neither make nor take up room, with many things of the kind. This mode he employed when he passed out of the closed grave, and came through the closed door; and in this mode he enters the bread and wine in the Eucharist; and in this mode, as it is to be believed, he was born from his mother.

157. In the third place, the divine, heavenly mode, in which he exists with God as one person, according to which he must doubtless pervade and be more intimately present to all the creation, than he is according to the second mode; for if he is able, according to this second mode, thus to exist in, and be present with the creation, that the objects of nature can neither feel, affect, measure, nor embrace him; how much more wonderfully, according to this third sublime mode, will he exist in all the works of nature, so that they cannot measure nor embrace him, but on the contrary he keeps them in his

presence, measures and embraces them? For you must place this essence of Christ, which constitutes him one person with God, far, far, beyond the works of nature, far indeed as God is beyond them. On the other hand, you must place it as deep in and intimately near to these objects, as God himself exists; for it is one undivided person with God. Wherever God is, there it must also be, or our faith is false.

158. But who will tell or conceive how this comes to pass? We know well that it is so; that he exists in God beyond the creation, and that he is one person with God; but how it takes place, we know not; it is beyond our nature and understanding; no angel even in heaven knows and understands it; God only knows it and understands it. Because then it is unknown to us, and still true, we should not deny his word, before we know how to prove with certainty, that the body of Christ cannot exist in all things, wherever God is; and that this mode of being is false,—a falsehood which the Enthusiasts must prove, or yield the argument.

159. That God knows and possesses still other modes, by which the body of Christ can be in any thing, I will not here deny, but I have shown what gross blockheads our Enthusiasts are, because they assign to the body of Christ but the first physical mode. Though they cannot prove even this,—that it is opposed to our interpretation; for by no means will I deny, that the power of God should be represented so great, that he can cause a body to be in numerous places at the same time, in a physical, circumscribed sense. For who will prove, that God is not able to do this? Who has seen his power at the utmost? The Enthusiasts may imagine readily enough, that God is not able, but who will believe their

mysticism? By what reasonings will they demonstrate their mysticism?

160. If it is profitable to fancy, and if that is quite sufficient, I will fancy too, better than they, and declare as follows: "If the body of Christ peradventure be at a certain point in heaven—as they talk—then all the creation may be before him and around him even there, as the pure, transparent air. For as it is said, a spirit can see, pass, and hear through an iron wall, as clearly and distinctly as I can see or hear through the air or through glass; and that which to our sight is thick or dark, like wood, stone, or metal, is to a spirit like glass, yes, like the pure air, as is well established by apparitions and angels, and as Christ also has proved in passing through the sealed stone and the closed door.

161. Now I have frequently seen a crystal or a jewel, within which was a little spark or lustre, or a little cloud or drop, as in the opal; and this little cloud or drop would shine, as if it were at every side of the stone; for if the stone is turned around, we can see the drop as if it were within the stone in front, though it still remains in the centre of the stone. I am not speaking now from the Scripture. It seems necessary to speculate, or we must let the Enthusiasts prevail. Now if Christ also were placed in the centre of the universe, even at one spot, like the little drop or spark in the crystal, and there were one class of objects placed before me, as the bread and wine are placed before me by the word, even as a single point of the crystal is placed before my eyes, should I not be able to say: "See, there is the body of Christ actually in the bread," just as I can say: "See, there is the spark even in the front part of the crystal?" Do you not suppose that God is able more

wonderfully and more truly to place the body of Christ in the bread, though that same body might be even at a single spot in heaven, than to place this spark before me as it appears in the crystal?

162. I do not think that this is certainly so, but that it is not impossible to God. I only wish to furnish the Enthusiasts with something upon which to exercise their vain talk and false explanations, as they usually do. And yet it may plainly appear from this, that they cannot condemn our interpretation, nor maintain their own position, even if it were true, as they say, that Christ is in heaven at one particular place. Of this, however, they have no certain knowledge, and can furnish no proof; so far indeed are they from the evident truth, that, even granting their hypothesis to be correct, which is by no means the case, still they cannot demonstrate their view of the Eucharist—that the bread is mere bread—nor successfully controvert ours.

163. Again, in order that they may see, that there is no extraordinary skill in speculating without the authority of Scripture, I present the illustration of Laurentius Valens. Here stands a preacher and he preaches. His voice is one single voice, which proceeds from his mouth. It is formed and it exists in his mouth. Yet this one individual voice, which is in one point, namely, in his mouth, passes into four, five, or ten thousand ears in one moment, and still there is no *other* voice in those many thousand ears, but that which is in the mouth of the preacher, and it is in one moment, at the same time one single voice in the mouth of the preacher, and in all the ears of the people, as if there were not the least intervening space between his mouth where the voice is, and the ears of the audience.

164. Beloved, if God can perform this with a human voice, why should he not be able to do much more with the body of Christ, though this body were even at one place, as they say, and yet at the same time in many places, actually in the bread and wine, as it were in two ears? Since his body is far more volatile and swift than any voice, all the objects of nature are more pervious to him, than the air is to the voice, as he has proved by passing through the grave-stone; inasmuch as no voice is able to pass through a stone so easily, as the body of Christ did.

165. This illustration I pursue and consider no farther, than the speculations of the Enthusiasts may be true,—that Christ may be at one place physically and circumscribed,—in order that you may see even to a superfluity, that, should they even contend for this, the body of Christ still can be present in the Eucharist, through the agency of divine power; because with an object far more insignificant, as a voice, a musical tone, or a sound, it is not only possible, but even natural and usual, besides being palpable and obvious. Therefore their hypothesis cannot stand, that the bread in the Eucharist is mere bread, because the body of Christ is in heaven.

166. Once more; it has thus been taught under the Papacy,—if a mirror were to be broken into a thousand pieces, the same image or representation would remain entire in every one of the pieces, which appeared just before in the unbroken glass. Here is the face of a man; he stands before and looks into the glass, and now the very same face is in every piece of the glass, whole and entire at the same time. How now if Christ is thus in the bread, and the wine, and every where! For if God can do this with a man's face and a mirror,

causing this face instantly to be in a thousand pieces or little mirrors, why can he not also make the body of Christ so, that not only his image, but he himself may be at many places at the same time, though he is even in heaven at one spot? because it is much easier for his body to enter into the bread and wine, than a countenance into the mirror, as he passed even through stone and iron, through which no image or countenance can pass.

167. "O thou double-faced Papist!" here they will exclaim. Well, exclaim whoever will; with exclamations we shall not long be answered, nor I be controverted; or else it may be well for the geese, or the asses, or the well-fed peasants to become theologians. Never as yet have I seen a portion of the church, which the Enthusiasts,—these mighty Rolands and giants,—have withdrawn from the Pope, that might give them reason to triumph so proudly against the Papists. They have muttered a little at the poor wood and stone,—the images,—but they have not bitten them yet. Now they assail the sacrament of baptism and the Eucharist, but they have not quite banished them as yet.

168. I know also quite well, that they might exclaim here, "The images in the mirror are not the countenance itself, but only its representation, as the bread and wine are the signs of Christ's body; hence this illustration is more in our favor than opposed to us." But then again I know perfectly well, that the bread and wine are not like the body of Christ, as the image in the mirror is like the countenance itself. Therefore my illustration still subsists. If God in one moment can make so many images of one countenance in the mirror, and if so wonderful a thing can occur naturally and visibly, it

ought much rather to be believed, that he can cause the body of Christ to be in many places actually in the bread and wine, *though he* may be confined to one physical point, as they imagine. I have given this illustration in order to show how absolutely insignificant their conceit is, as they cannot in reference to Christ imagine more than the single circumscribed mode of existence. And even if this were true, still no important consequence would follow, which they wish to deduce from it. Now, far less will it follow, since the body of Christ does not exist in heaven in so physical, circumscribed a mode, nor can they demonstrate, that he does exist in heaven in this mode.

169. As to the imputation which this Enthusiast urges against me, that by asserting the body of Christ to be every where, wherever God exists, I would become a Marcionist, and be making an imaginary Christ; because his body cannot become so huge and be so much expanded as to encompass the Godhead which is omnipresent; I reply, in the first place, that the mystic very likely speaks in this way from an inordinate appetite and petulant disposition; for he does not prove that this follows from my reasoning, and therefore I utterly disregard his gossip.

170. In the second place, well enough does he know, that to allege a want of fitness or agreement, does not refute an argument. Were it sufficient to overthrow a principle, that a single expression is not quite consistent, no article of the Creed, indeed no system of justice could stand. But this low malicious Enthusiast suffers himself to imagine, that if he merely says in regard to any point, "It is inconsistent, such and such a consequence must necessarily follow,"—that it must inevitably be so,

and that there is no need of proof. In the third place, he brings in this way to the light of day his gross and maddened imaginations, as he can form no other conception of the existence of God in every place, than as if God were a huge, broad Being, which fills the world and stretches out through the universe. Just as a bag full of straw is swelled out, and expands above and below, even according to the first physical, circumscribed mode. Here would the body of Christ be sure enough a mere fable and phantom, like an immense bag of straw, in which would be God with the heavens and the earth. Is not this sufficiently degraded, to think or to speak concerning God?

171. We speak not thus; but we say that God is not a Being expanded so long, broad, thick, high, deep; but a Being supernatural and inscrutable; one who is capable of existing in every little grain, full and entire, and at the same time, extends into all, over all, and beyond all the creation. Therefore there is no need of diminution or contraction here, as this Enthusiast imagines. For a single body is far, far too wide for the Divinity, and it can contain many thousand Divinities within it; while on the other hand it is infinitely too small, so that it cannot contain one single Divinity. Nothing is so small, but God is still smaller; nothing so large, but God is still larger; nothing is so short, but God is still shorter; nothing is so long, but God is still longer; nothing is so broad, but God is still broader; nothing is so diminutive, but God is still more diminutive, &c.; he is an inscrutable Being, over and beyond every thing which can be thought of or imagined.

172. But here is the point upon which our mystic should furnish an answer in the first place, if there be

any Scripture or reason to show, that the body of Christ possesses no more than one physical, circumscribed mode of existing in any place, like straw in a bag, or like bread in a basket and meat in the pot; especially since I have proved that he has other modes still, as in passing through the grave-stone. Again, he should prove that the right hand of God is a particular spot in heaven. How does it come to pass, that our mystic is so silent here, where there is the highest necessity for argument? Now since he is so silent here, he certainly has lost the argument, especially as his belief chiefly depends upon this particular point,—that the body of Christ has no other mode of existing in heaven, than a local mode, as straw in a bag, which has been abundantly proved to be notoriously false. Here he ought to exercise some prudence, and to prove his position. Indeed how can he? He has sunk too deep in the sewer, and he cannot extricate himself.

173. Then again our mystic ought to answer on this point: “Because Christ is both God and man, and because his humanity has become one person with God, and thus he is wholly and entirely drawn in God over all the creation, that he ever cleaves to him, how is it possible that God can be in any place in which he is not man? And how could it be shown without a division of the persons, that God is *here* without the humanity, and *there* with the humanity? So we, however, have not two Gods, but one God only, and this God still wholly and entirely man, according to one person, namely, the Son. What does it mean that he talks so much on other points, and here where there is necessity, he leaps over and is silent?

174. If the God and the man constitute one person,

and the two natures are thus united with each other, so as to adhere more intimately than body and soul, Christ must also be man wherever he is God. If he is at one place both God and man, why then should he not be at another place man and God? If he is at a second place both man and God, why then not at a third, fourth, fifth, &c., at all places? Suppose him not to be man and God at the same time at the third, fourth, fifth place, you must then suppose him not to be man and God at the first place. For if place or circumstance can divide the person, the first can divide it, as well as all the others. Here it should be answered, in reference to the point on which I insisted, when I showed that the God and the man are one person, and that Christ from that union has derived a supernatural essence, or mode of being in every place.

175. If we desire to be Christians, to think and to speak justly concerning Christ, we must endeavor to conceive him extending in his divinity beyond and above the whole universe. In the second place, we must consider that the humanity, though it is a creature, yet since it is the only creature united to God, so as to constitute one person with the Divinity, must be higher, above, and beyond all other objects of nature, yet under God alone. Well, this is our Creed. Here we come with Christ beyond all the creation, both according to his humanity and his divinity; with his humanity we enter into a different clime from that in which it moved here upon earth, namely, beyond and above all the creation, absolutely into the divinity. Now let faith here be the judge and arbiter. Beyond the works of nature there is nothing but God, and accordingly this humanity is also beyond the works

of nature, therefore it must be wherever God is, a doctrine which can never fail; but essentially it cannot be God. But since it extends and cleaves to the essential God, and exists wherever he exists, over and beyond the creation, it must at least be personally God, and thus exist also in every place where God is.

176. Well, it is true, our understanding here foolishly presumes to speculate, since it is accustomed to understand this little word *in*, in no other sense than a physical, circumscribed one, like straw *in* a bag and bread *in* a basket. Consequently when it hears that God is *in* this thing or *in* that thing, it always thinks of the straw bag and the bread basket. But faith can conceive that the word, *in*, is equivalent on these subjects to *over*, *beyond*, *under*, *through* and *through*, and *every where*. Alas! why do I speak of these exalted subjects, which are altogether ineffable?—to the simple unnecessary; to the Enthusiasts, utterly vain and even injurious. For they understand it as little as an ass does the book of Psalms; except that they sometimes may extort from it some little sentence, which they abuse and mutilate, as an excuse for passing untouched the principal points, and leaping over them;—as Zwinglius keeps prating here, striving to prove from my expressions, that even if Christ be every where, he cannot be received by the mouth, unless the mouth were every where also. This is indeed a perfect example of depravity, in which Satan very clearly manifests himself.

177. Hence I will also decline speaking concerning these subjects; with whomsoever admonition is available, enough has been said upon them; but let him, who will not be admonished, always prosecute his way. For the unpresuming there is quite enough in the simple

words of Christ, which are spoken in the Eucharist, "This is my body," since the Enthusiasts have produced nothing certain or impregnable against it, nor have they answered correctly on any point. For whoever is found, on these exalted subjects, standing on some peculiar corrupt grounds, should reasonably be held in suspicion and guarded against. Especially since they boast with so much malignity and self-confidence, that they have Scripture, and are altogether assured. How much more on this account should they be held in the same light as the erring, insolent spirits of faction! because they are found not only upon one loose ground of faith, but upon several; so that they are frequently guilty of falsehood, and do not answer correctly on any subject.

178. And more especially is Zwinglius altogether unworthy of a serious answer, until he recants his execrable *Alloösis*. For, as it is said, "A man guilty of notorious falsehoods, is not worthy of an answer; and he is to be guarded against as a notorious heretic, who denies a public article of faith." Now Zwinglius not only denies this most exalted and necessary article,—that the Son of God died for us,—but he even abuses it, and says, "It is the most outrageous heresy that ever existed." Hence his own quaint conceit, his abominable *Alloösis*, leads him to divide the person of Christ, and he leaves to us no other Christ, than a mere human being, who has died for us, and has redeemed us. What Christian heart, however, can hear this or endure it! It is to reject and to condemn at once the whole Christian faith, and the salvation of the world. For whoever is redeemed by the humanity only, is certainly not yet redeemed, nor will he ever be redeemed.

179. But to treat of this matter further, there is now

neither time nor space. I acknowledge for my own part, that I regard Zwinglius void of Christianity in all his doctrines. For he understands and teaches no part of the Christian faith correctly; and he is ~~seven times~~ worse than when he was a Papist, according to the declaration of Christ, Matt. 12, 45, "The last state of that man is worse than the first." I make this confession in order that I may be blameless before God and the world, as never having been a participator in the doctrine of Zwinglius, nor will I ever be.

180. The final sum of the whole is, we admit here no *Alloësis*, no *Heterosis*, no *Ithipoiu*, nor any fancy work which Zwinglius can produce out of his fancy-box. We wish them to derive their reasonings from the Scripture; we do not want the conceits of his imagination. We make no inquiry about his frantic rage and bluster, as if he were seized with a great tempest of passion. With rage and passion no one will subvert our interpretation. This will not enable the frantic Enthusiast to make us assured, that the body of Christ cannot be at the same time in heaven and in the Eucharist, as the words declare,—“This is my body.” Very probably in his transport of passion, or from his extreme delicacy, he neglects this subject, rushing over it and teaching us in the mean time new figures of speech, without any necessity.

181. For in reference to what he concludes and deduces from my argument,—that if my doctrine is to stand,—that the body of Christ is every where, wherever God is,—the body of Christ would be another immensity, a boundless thing, like God himself,—he could himself plainly discover, if his anger did not blind him, that such a consequence cannot follow. If the world in

itself is not infinite or endless, how should it follow that the body of Christ must be infinite, if it is every where. Besides this blind Enthusiast draws this false conclusion here, according to his gross, circumscribed mode; and still we know that God has more than one mode of causing any thing to be in a place, as has been proved above. An angel can at the same time be in heaven and upon earth, as Christ shows, Matt. 18, 10, "Their angels do always behold the face of my Father which is in heaven." If they serve us, they are with us upon the earth, and still behold the face of the Father in heaven; yet they are not of an infinite or boundless nature.

182. The gross mystic does not yet know what is meant by being in heaven, and wishes to draw inferences from it. For when I said that Christ was in heaven, while he still was moving upon the earth, as the passage in John 3, 13, declares, "Even the Son of man, which is in heaven," merciful God, how he has drawn his inferences here, and how he has chattered! "How could," says he, "Christ be in heaven at that time? Do they eat and drink in heaven? Do they suffer and die also in heaven? Do they sleep and repose in heaven? Behold where thou hast come, thou frantic Luther. Shut up thy mouth." What do you think of this victory of the mystic? He has stormed Constantinople and devoured the Turks, where his phantom bag keeps teeming with *Alloësis* and *Ithipoiæ*.

183. But depart hence, thou fair devil! Let any pious Christian tell me, if it is not far more elevated, far more sublime for the humanity to be in God, yes, to be one person with God, than merely to be in heaven? Is not God more exalted, more glorious than heaven? Now the humanity of Christ from his mother's womb, was more

deeply and profoundly in God and in the presence of God, than any angel, and certainly it was more exalted in heaven than any angel. For whatever is in God and in the presence of God, is in heaven, just as the angels are, even when they are upon earth, as it is said in Matt. 18, 10. It would turn out in this way, that even God himself could not be in heaven. And thus I might also infer by the logic of Zwinglius, and ask, "Do they eat and drink in the Godhead? Do they suffer and die in the Godhead? Behold to what extremity thou hast come, thou frenzied John the Evangelist! who art thou that wouldst teach us that Christ is God and in the Godhead? For if with God there can be no dying, nor suffering, nor eating, nor drinking, the humanity of Christ cannot be with God, much less can it be one person with God." "Thus far I would go," says the devil, "with my trickery; but thou malignant Luther, thou hast torn out the bottom of my phantom bag."

184. Now if Christ can suffer and die upon earth, though he is at the same time in the Divinity, and is one person with the Divinity, why should he not much more be able to suffer upon earth, though he be at the same time in heaven? If the heavens prevent it, far more does the Divinity prevent it. Indeed, how if I should say, that not only Christ was in heaven, when he was moving upon the earth, but also the Apostles and we altogether, though we are mortal upon earth, so far as we believe in Christ? Here you should for the first time lift up the lumber in Zwinglius' phantom bag. For now he would begin to draw his inferences, and to ask: "Do they sin also in heaven? Do they go astray in heaven? Are they tempted by the devil also in heaven? Does the world persecute us also in heaven? Do flesh

and blood trouble us also in heaven? And so forth. For we are sinning and going astray without intermission, as we learn from the Lord's Prayer,—*'Forgive us our trespasses,'*—and we are continually assailed by the devil, the world, and the flesh. In this way, you would certainly place the devil and the world, flesh and blood, in heaven. Behold where thou hast arrived, thou frantic Luther! Fie, canst thou not yet comprehend that our genius is no mystic? and here thou hast an evidence for once."

185. How should I act towards him? St. Paul has misled me, when he says, Ephes. 1, 3, "God hath blessed us with all spiritual blessings in heavenly places in Christ." And again, ch. 2, 5, 6, "He hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus." And Colos. 3, 3, he says, *Our lives are concealed with Christ in God.* This certainly is to be in heaven; but our mystic quite conveniently can here call for his phantom bag, in order that it may furnish him some *Alloösis* or *Ithipoia*, which may teach us to exchange, and to take one thing for another,—that heaven means the earth,—as he says also on John 6, 55, that the flesh of Christ must mean his divinity. For this *Alloösis* is the mistress in the Scripture, and if we are unwilling to believe, he will constrain us by consequences, and declare, "We are certainly not upon the mount of Olives, and from thence ascending to heaven; but we are here in Germany; therefore St. Paul by heaven must certainly mean the earth." For this Enthusiast understands no more by heaven, than for him to direct his finger and eyes above him, where the sun and moon are standing; and because these lumina

ries never stand still, I contend that they assign to Christ such a place in heaven, as he can never be able to sit still. For I cannot imagine, nor can I draw from them what kind of a place they assign to Christ in heaven. But let it go for what it is worth.

186. Thus upon my quotation from Col. 2, 9, "In Christ dwelleth all the fulness of the Godhead bodily," he thinks it unnecessary to say more, than that *bodily* means *essentially*, precisely as if Christ had not been also *essentially* God, before God dwelt bodily in Christ. It is a fine thing that this mystic can explain whatever he wishes, and has no need of proving it. Just as the passage in Ephes. 4, 10, "He that descended is the same also that ascended up far above all heavens, that he might fill all things." Here he understands by *filling*, fulfilling the Holy Scriptures; and he triumphs once more over the frantic Luther, as if he had stormed the regions below. But for him to prove this interpretation, is quite unnecessary; it is sufficient for the *Genius* to say so; the point is then sufficiently answered, and our interpretation is false.

187. But he hits Luther right for one time, when he proves his consequences drawn from the declaration of Christ, "Where I am, there shall ye be also." "Behold," says he, "if Christ is every where, we must be every where also." I am astonished that he does not also infer, that, because we are where Christ is, we must all be God and man also; for Christ is where he is God and man. Again, Christ passed through the sealed stone and the closed door, therefore we must also pass through them. Again, Christ exists spiritually in us; therefore we must exist also spiritually in us.

188. Yea, again, he might very reasonably infer, that

where Christ is, there we cannot be. For it is just about as unreasonable for many bodies to be in one place, as for one body to be in many places; but because Christ sits in heaven at a certain point, as they say, it must follow that each one will have his own particular place. Now because this expression,—“Where I am, there shall ye be also,”—is opposed to the Scripture and the Creed, if it is to be understood as it reads, *madam Alloösis*, or *Heterosis*, or probably the common figure *Narrosis*, will here stand godfather, and help us on to a correct interpretation. But I cannot pursue their wire-drawn inferences.

189. Now the sow cannot be considered a dove, nor the cuckoo a nightingale. This ignorant Enthusiast writes upon the Scripture just as he pleases, and he proves by all his garrulity, that because he cannot make a reply, he will overwhelm us with his railery. But we know that the Scriptures place this particular person, and no other, at the right hand of God. Now if we should even be where he is, according to the first or the second mode as above described, we shall not, however, be where he is, according to the third mode, namely, at the right hand of God, as one person with God, according to which mode Christ exists where God is. Indeed, since he is every where, we are certainly where he is; for he must be always with us, if he is every where. This conclusion ought our spirit of inference to have confuted, instead of which he confuses it together, and is resolved to know nothing more than the one circumscribed mode. Beyond this he is able to understand nothing at all, and does not even himself comprehend what he rants about in his frantic declamation.

190. Let this suffice in reference to the first princi-

pal objection; for any person can easily perceive from the expressions and replies of our mystic here repeated, that their whole art consists in declaiming and railing aloud, but nothing can they answer or understand; and the more Scripture they quote, the more they expose their insanity to the light of day. We shall now treat of their second quotation, "The flesh profiteth nothing," and hear whether Satan is willing to answer or to rail.

191. In the first place, when I wrote that the flesh of Christ was not indicated in the expression of John 3, 6, "That which is born of the flesh, is flesh," but rather in this: "That which is born of the spirit, is spirit;" I proved incontestably, from our Creed, and from the Gospel, where the angel says to Joseph, Matt. 1, 20, *That which is conceived in Mary, is of the Holy Ghost;* and Luke 1, 35, *That which shall be born of thee, is holy.* Against these invincible testimonies of Scripture, he has nothing more than his barren, naked drivel to produce, and he says that, "The flesh of Christ also is born of flesh, and that I do wrong in making mere spirit out of it." This is the same, as I understand, as if the insolent mocker were to say, "Thou impotent, crazy Luther! must I answer thee, and confute thy arguments? I spurn thee! I say the flesh of Christ is born of flesh. There let it rest, and mutter not a word against it."

192. Here with propriety might I say,—“my gracious young lord, whatever you say, is correct, and needs no proof,”—were the subject of as little importance to me as to this Enthusiast, who, although he feels that I have confuted him, either skips the main difficulty, becomes angry, or mutters a word or two by halves, and then calls it an answer.

193. But we know that the flesh of Christ is not

included in the sentence, "That which is born of the flesh, is flesh," though this sentence were deemed a *maxim* with tenfold more propriety than it is, though it contained fifteen *Alloßses*—those vain banks of exchange. It adds nothing to the force of the argument, to call this sentence a *maxim*; for Christ is here speaking of the new birth, and he condemns the old birth by the flesh, because it cannot see the kingdom of God. And therefore be the declaration accursed and execrated which would assert, that the *flesh* of Christ is born of flesh! Since the flesh of Christ is not condemned, it needs not be born again for the kingdom of God, but it is holy and has brought us the new birth.

194. Who has sent this *genius* to school, and taught him what flesh and spirit mean? For he calls flesh a creature, which is not spirit, since God has created it, as Christ declares, Luke 24, 39, "A spirit hath not flesh and bones." How is it possible, that he should understand the passages in John 3, and similar passages, in this sense, when flesh and blood are condemned,—since we know that all the creation of God is good, Gen. 1, and that God does not condemn his own creation? In this way, the flesh and blood of Christ have certainly descended from the flesh and blood of Mary; but because flesh and blood are condemned, according to John 3, 6, as they cannot see the kingdom of God, they cannot truly be called creatures of God, as flesh, bones, skin, and hair are called, for all these are good creatures of God.

195. Consequently flesh here must mean blood, bone, and marrow, not only as it is a creature of God, but as it is distinct from spirit, and exists in its own power, operation, use, sensation, purpose, and condition. Thus

whenever the flesh performs any thing in divine matters, according to its own skill and power, then "the flesh profiteth nothing," but it is condemned. In consequence of this, Christ would not be born from the seed of man, in order that he might be born, not from the flesh,—that is, from the work, lust, will, or aid of the flesh,—but alone from the power and operation of the Holy Ghost; and thus his flesh is pure spirit, holiness, purity; for what can holiness, purity, innocence be but spirit, pure spirit?

196. But our Enthusiasts understand by spirit, nothing more than a being which has neither flesh nor bones; consequently holiness, purity, innocence, is not spirit with them. They are, however, gross, illiterate drivellers; they wish to teach a great deal, and do not understand the words which they speak on these subjects. Christ, John 3, 6, calls all those spirit, who are born of the Spirit, who must, it is true, have flesh, bones, marrow, skin, and hair. Of this I have written sufficiently in my former book; for though I should write a thousand times as much, if my beloved young noblemen, the Enthusiasts, still do not read nor regard it, I must even let them go on.

197. Three gross offences does this Enthusiast allege against me, in reference to the words,—“The flesh profiteth nothing.” Let us hear and see how the frantic man imagines falsehoods so virulent, through his own blinded, miserable fanaticism. The first is, that my own arguments are contradictory, because I have repeatedly taught, that the bodily eating of the body of Christ is useless; and taught on the other hand that the eating of the flesh of Christ, is profitable. My little books are before the public, from which people may fully convict

this spirit of falsehood, that he has acted towards me, as admirably becometh such a scholar. Beloved, what benefit could be derived from writing forever against this man, since he takes especial pains to frame his notorious and shameless falsehoods? Let the wicked man go on.

198. I have thus taught, and I still teach, that the flesh of Christ is not only of no benefit, but it is even poison and death, if it be eaten without faith and the power of the word. I have said still further, that God himself and the Holy Ghost are pure poison, and death, and void of all benefit, if they be received without faith. For we have the Scripture declarations: "To the impure nothing is pure," Tit. 1, 15. Again, Psalm 18, 26, "With the froward thou wilt show thyself froward." For certainly the Jews did not become holy when they seized Christ and put him to death. But, on the other hand, to eat the flesh of Christ is salutary, necessary, and useful, if it be eaten bodily in connection with the word and with faith. For the Scripture declares, "To the pure all things are pure." Read my book if you wish to see that this spirit of falsehood did not know how to answer, and hence, by his gross, uncourteous falsehoods he wishes to bring my book into distrust.

199. A child of seven years old can fully understand, that these two propositions are not opposed to each other: *To eat the flesh of Christ bodily without faith, is of no benefit*; and, *To eat the flesh of Christ bodily with faith, is beneficial*. Even as these two propositions are not opposed: *The flesh of Christ is unprofitable to the godless*, and, *The flesh of Christ is beneficial to the pious*; as I have abundantly shown in my last little book, that with the faithful even death and every evil is a benefit, much more then the flesh of Christ, which is

itself is holy and useful, and full of the divinity. Nor need this spirit of lies falsely to pretend, that I should have said that the flesh of Christ is usefully eaten without faith, as he passionately argues with his examples. For a touch was not useless, when the woman affected with an issue of blood touched the hem of Christ's garment; or else we must even say, that she did not touch his garment, because a touch *profiteth nothing*! In this manner do they falsely argue: "To eat the flesh of Christ profiteth nothing; therefore his flesh is not present in the Eucharist." Oh it is all the villany of the evil one.

200. The second offence which he charges upon me, is, that I have not properly translated the text,—"*Flesh profiteth nothing*;" because in Greek it stands thus: "*The flesh profiteth nothing*," and I have omitted the little word *the*. Why our Enthusiast resorts to this frivolous argument, I cannot determine, unless he expects to draw me by it from my position, and delude people so as to make them admire the superior knowledge of the Greek language in his head, where he has not, at the same time, forgotten a great deal of it. If he knows that this sophistry is altogether inapplicable to the subject, his reasoning is a villanous artifice; if he does not know it, it is an evidence that he still has need awhile of a school-master. For those who are versed in Latin, German, and Greek, must agree with me, that this text, *η σαρξ ουκ οφειλει ουδεν*, translated into Latin must read thus, *Caro non prodest quicquam*, that is, *Flesh profiteth nothing*; and the word *the* cannot be prefixed in Latin, as Erasmus and all have translated it.

201. And further; every German will testify that, according to the most common use and practice of our language, it is often equally proper for the word *das* or

is to be prefixed or omitted. As when we say, "Man and wife are one flesh," it is perfectly equivalent to, "A man and a wife are one flesh;" indeed it is more elegantly said, "Man and wife are one flesh," than, "A man and a wife are one-flesh." Again, "Peter has house and farm, wife and child at Bethsaida," is precisely the same as, "Peter has a house and a farm, a wife and a child at Bethsaida." Again, "Lord and lad are a medley," is exactly equal to, "The lord and the lad are a medley." Again, "He gave me dog for dog, horse for horse," are the same as, "He gave me a dog for a dog, a horse for a horse." Again, "Woman should not be lord in the house," is equivalent to, "A woman," or, "The woman should not be the lord" or "a lord in the house."

202. And so, many examples of this kind will be found in the German language. And this little word which may thus be omitted or employed, the learned have called *the article*. In the Latin language there is no article; and no one in any language can lay down a determinate limit or rule, when this little word should be omitted, or when inserted, but its use or omission must be learned from the ordinary custom of the language. For it sometimes happens, that the style becomes more elegant by omitting the article; as when I speak concerning two objects which are equal: "Man is opposed to man." This is more elegant than if I say, "A man is opposed to a man." And this again is the case if we say, "Member for member; eye for eye; hand for hand; money for money; body for body." In these expressions it is better to omit the article than to insert it.

203. On the other hand, it is sometimes a great deal

more elegant to prefix the article than to omit it; as when I say, "A man is stronger than a woman;" or, "The man is stronger than the woman." Though it would be equivalent in sense, if I should say, "Man is stronger than woman," it does not, however, read so well. "An apostle is a more exalted character than a prophet," reads better than, "Apostle is more exalted character than prophet."

204. Indeed it frequently happens, that we must insert these articles in other languages, when the Greek article is omitted, as, in Matt. 1, the original stands, *Βιβλος γεννησας*, that is, "Book of the birth of Jesus Christ;" which does not read well at all. Consequently I must translate it, "The book of the birth," or still better thus, "This is the book concerning the birth of Jesus Christ." Again, "Joseph did as the angel of the Lord commanded him," when in Greek there is no article standing before *Lord* (*κυριος*), but merely, "the angel of Lord." In our language, however, it must be inserted. Again, Matt. 3, 3, and Mark 1, 3, Luke 3, 4, we must say, "A voice," or, "The voice of one crying in the wilderness," though in Greek it stands merely, "voice of one crying."

205. On the other hand, we sometimes need not apply an article in our language, though it must be applied in Greek; as in Matt. 1, 2, 23, "Abraham begat Isaac," where it stands in Greek, "Abraham begat the Isaac." Again, "Emmanuel, which being interpreted, is, God with us," stands in Greek, "the God with us." Take up a Greek Testament, and hold one in the German language opposite; you will discover, as I have said, that very often the article stands there in the Greek, when it must not stand in the German; and

on the other hand, you will frequently observe it omitted in the Greek, when it must be inserted in German.

206. I have said this in order that people may understand how Zwinglius deals out his sophistry, and lays down this loose loquacity as the foundation of his errors. For if the article were so indispensable, or something particular or dependent were to be said requiring the article, as he insists, with reason it ought to stand in Mark 1, 3, where Mark says, "Voice of one crying," (as it stands in the original,) inasmuch as this was a particular voice and a particular cryer, such as never at any other time appeared upon the earth. Again, it ought reasonably to stand in John 1, 6, where he writes, "There was a man sent from God." Now it stands in Greek, not, "There was a man," but, "there was man sent from God." And so on without end, so that Zwinglius must still study Greek full five years, before he can prove his dream concerning the article, or before he can show when and where it must be omitted or inserted. I know no other proof than the fact, that the same identical idea may be expressed, as I have said, with the article and without it, conveying also the same impression; but the one is merely more full and elegant than the other, which we must learn from the custom and usage of the language.

207. So in this passage, "Flesh profiteth nothing," in Greek it reads well with the article, "The flesh profiteth nothing;" but because one is precisely equivalent to the other, as I have proved from examples above, and each one for himself may find similar passages abundant in Greek, I have translated also in both ways, and henceforth I will use both modes of translation, because both are correct; and should the oaul of this Enthusiast burst, still it reads better in German to say, *Fleisch ist*

kein nütze, than to say, *Das Fleisch ist kein nütze*. The meaning of Christ is the same as if I should say, "There is nothing profitable, however, in flesh;" or, "Flesh is a useless thing." This meaning you may now express thus: "Flesh profiteth nothing," or, "The flesh profiteth nothing." One conveys the same idea as the other. Were this not the case, the Latin language never could have received or rendered this text, because it is obliged to say without the article, "Flesh profiteth nothing;" and still we have a correct translation in Latin. But for Zwinglius to have recourse to certain teachers, who give such instruction concerning the article, will be of no avail to him; for these men do not teach as Zwinglius does in this passage; the translation of the passage does not disagree with *their* arguments. Besides Zwinglius is not altogether in earnest; for he does not consider them so learned, that they should counsel or assist him in these matters.

208. Now he is not content merely with his sophistry in reference to the article, but proceeds and renders the article *the* in this passage,—“The flesh profiteth nothing,”—thus: “Even that flesh profiteth nothing,”—proving that *the* and *even that* are of equal force. He will construe the meaning of Christ thus: “Even that flesh, (understand the flesh of which I spoke above, saying, ‘My flesh is meat indeed’).” Now every body knows, that in our language, *that* or *even that* is not an article, but a good, forcible pronoun, which is at the same time a relative and demonstrative, like the word *idem*. Here all the learned well understand, what an egregious blunder it is to make a demonstrative and relative pronoun out of an article. This is the manner in

which Luther must be taught to translate the text. What beginning, however, must a person make with these frantic Enthusiasts, who take substance for quality, article for pronoun, flesh for divinity, and who make all assumptions in the Scripture, which they dare only to imagine? If he has learned this speculation about the article from Cyril, Chrysostom, and Erasmus, he has certainly read those authors in a dream, or in some smoky garret, for not one of them teach him thus; he really misrepresents them.

209. Beloved, there is a vast difference between this expression, "The flesh profiteth nothing," and this: "This flesh profiteth nothing;" or, "Even that flesh," or, "the same flesh." For *even that*, or *this*, or *the same*, cannot be omitted like the article, without altering the sense. If I say, "The man should be master in the house, and not the woman," by this expression I point out no definite man or woman actually present, but I speak only in general terms concerning women and men. But if I say, "This," or, "Even that man should be master, and not this or even that woman," I here point out one particular man and woman distinguished from all others, as being actually present. For the word *das* is called a pronoun, if it points out a particular person or object, as if it were present, and separates it from all others.

210. But an article does not distinguish a particular or present object from others, but only limits its signification without pointing out or specifying. As when it is said, "This man is pious; this woman is chaste; this bread is beautiful;" here the expressions refer to particular persons and objects, as being present; and if this little word or pronoun should be omitted, and we should

say, "Man is pious; woman is chaste," the sense would then be altogether different from the preceding. But if I say, "The man should be a man; the woman should be a woman," I can omit the article with propriety, and still retain the sense; as, "Man should be man; woman should be woman;" for the article does not point them out as present, or as if they were present, as the pronoun does.

211. Now since our Enthusiast must acknowledge, that in this passage—"The flesh profiteth nothing"—there is no pronoun, but an article, and since he still makes a pronoun out of it, not only in the translation, where he says, the word *das* is equivalent to *even that* (*eben das*), but also in the annotation, where he says that in the passage the same flesh is meant, concerning which Christ had spoken above, John 6, 55, "My flesh is meat indeed," he evidently here himself demonstrates that he misrepresents the word of God, and trifles dishonestly with the simple. For an article never refers to preceding or specified objects, like the pronoun; but it merely indicates their general classification, so that we can understand equally as well, if those objects are spoken of without an article, though sometimes the style would not be so neat and elegant. Consequently it is impossible, in strict grammatical propriety, that *flesh* can here mean the flesh particularly of Christ, concerning which he had just been speaking; but it must mean flesh in general, so that we can speak of it with perfect propriety without an article; namely, thus: "Flesh profiteth nothing." *

* In further confirmation of his argument, Luther here presents a lucid exposition of the very disingenuous advantage which Zwinglius has attempted to derive from the ambiguity in the German

212. After this he proceeds in earnest to the subject in hand, and wishes to prove from the text; John 6, 63, that Christ is speaking of his own flesh; when he says, "The flesh profiteth nothing." Here let us listen to his logic. "In the first place," says he, "the disciples murmured because Christ taught them that they must eat his flesh. Now they did not murmur against the spiritual sense, but against the bodily eating; look at the passage." Beloved, tell me, is this a proof that *the flesh of Christ profiteth nothing*? Or is it a proof that this passage must be understood concerning

word *Das*: this word being sometimes used as a pronoun demonstrative, and sometimes merely as an article. Or rather, the neuter demonstrative pronoun *das*, and the neuter article *das* conforming so exactly in appearance and orthography, though differing widely in oral pronunciation, offer a tempting advantage to the uncandid expositor. Luther here points out at some length, and with great precision, the difference which results in German, from giving the vowel *a* in this word a long sound or a short one; as in the former case it would be a pronoun, and signify *this*, while in the latter, it would be an article, and signify *the*. Consequently, the different pronunciations of this word in German, would convey to a German ear the same difference of impression, which we feel on hearing the expressions, "*the* flesh," and, "*this* flesh;" the former giving us the idea of flesh *in general*, and the latter, of the flesh *of Christ*. And he corroborates this statement by appealing to the fact, that the word *das*, when an article, is frequently so much contracted by German speakers, as to suppress the vowel entirely; as we often hear with regard to our article *the*, since the most of speakers would say, "th' flesh," and not, "the flesh," a contraction which occurs repeatedly in our poetry. It only remains to add, that in the original Greek, the word η , in η *cupel*, is evidently an article, and consequently in attempting to represent its German expression *das* as a pronoun, Zwingli is guilty of a sophism. It was deemed unnecessary to translate the reasoning of Luther in his three paragraphs on this word; since the English, being provided with the distinct words *the* and *this*, can admit no such ambiguity.—[The

the flesh of Christ? For certainly in the logic of Zwinglius, every kind of consequence follows just as he wishes. Oh! it is a most vexatious thing, to treat upon the words of God with such a knave.

213. We say that the disciples murmured both against the spiritual meaning, and against the bodily eating of the flesh of Christ; for they understood neither aright, because they thought they must tear his flesh with their teeth, as they did other perishable flesh. But from this it does not follow still, that the flesh of Christ, as an imperishable, a spiritual flesh, may not be eaten bodily by faith in the Eucharist. This our Enthusiast should confute, instead of which he teaches us how the disciples understood the bodily eating of the flesh of Christ, precisely as if we would not have known it without the aid of his master-spirit; but he avoids an answer whenever he can.

214. In the second place, he teaches us that the disciples were offended at this expression of Christ, concerning this bodily eating of his flesh; therefore it should follow that Christ speaks in his reply concerning his own flesh. Beloved, why does it follow? Why, it is sufficient, because Zwinglius says so! Precisely as if Christ was unable to speak of other flesh, if he wishes to convey a spiritual idea concerning the eating of his flesh. Although he could not have spoken more elegantly than to indicate two kinds of flesh, and to teach two kinds of eating, and in substance to speak thus: "Flesh and blood will not permit you to understand this to mean eating *my* flesh; for that flesh profiteth nothing, but this flesh is life." Because, *to distinguish and to define well, is the genuine and best kind of instruction.* Consequently it follows with

greater certainty, that this expression—"The flesh profiteth nothing"—must be understood as having reference to other flesh, which Christ discriminates and opposes to his own, as all correct teachers strive to do, whenever they give their best instruction.

215. In the third place, Christ says, "If ye shall see the Son of man ascend up where he was before." Unless every thing which this Enthusiast chooses to prate about, must contribute to his falsehoods, I cannot conceive what he means. Perhaps he wishes to sing their common old song, *Christ has ascended into heaven, therefore his body cannot be eaten in the Eucharist*. But we have shown above sufficiently what this gossip amounts to. But for him to wish to prove by this, that the expression—"The flesh profiteth nothing"—has reference to the flesh of Christ, is indeed a lofty logic,—a most beautiful consequence! As if I should say, "Christ has ascended to heaven; therefore this expression must be understood concerning his body,—*All men are liars*, Rom. 3, 4,—does it not follow and correspond beautifully? This, in the Swiss dialect, is called a defeat of Luther, so that not a soldier remains, as the mystic boastfully pretends.

216. In the fourth place, "It is the Spirit that quickeneth;"—"Here, here," says he, "this is brief and excellent; this expression shows that since *the Spirit alone quickeneth, the flesh of Christ profiteth nothing*, for it is not spirit. So, upon this point we must say, "Because the flesh of Christ is not spirit, and on this account is unprofitable, since the spirit only is profitable, how can it be profitable when it was given for us? How can it be profitable, if it is in heaven and we believe on it. For if the reasoning is correct and complete, that be-

cause the flesh of Christ is not spirit, it cannot be profitable; it can then not be profitable either on the cross or in heaven; for it is quite as far from being spirit on the cross and in heaven, as in the Eucharist. Now because no spirit was crucified for us, the flesh of Christ was unprofitably crucified for us; and because no spirit, but the flesh of Christ has ascended into heaven, we therefore believe on a useless flesh in heaven; for the flesh of Christ, be it wherever it may, is no spirit. It is not spirit, therefore it is not profitable, and does not confer life, as Zwinglius here contends. Behold where the devil wishes to creep out; this is to drive the mist from the eyes neatly.

217. In the fifth place, "The words that I speak unto you, they are spirit, and they are life." From this he infers that Christ speaks concerning *his* flesh, where he says, "The flesh profiteth nothing." Oh, what a beautiful consequence! just like the last above! I believe this Enthusiast, through his egregious arrogance thinks there is no man upon the earth, or regards all men as mere geese and jackdaws; as it would be impossible, in any other view, for him to be so passionate and impudent as to expose to the light of day folly so gross as this.

218. Well do we know, that *the words of Christ are spirit and they are life*; but that it should follow from this, that the flesh of Christ is unprofitable, no man will assert, unless he is frantic and distracted, or proudly despises the sense and convictions of all the world. This Enthusiast says it follows; but when will he prove such a consequence? Certainly even these words also of Christ—"The flesh profiteth nothing"—are spirit and life; for by this he enlightens us, and turns us from flesh to spirit—a salutary spiritual doctrine, which confers life. Now it is indeed a notorious blasphemy, if any

one would say, that Christ wishes to turn us from his flesh, to which he still turns us, however, and says, "My flesh is meat indeed," v. 55; unless madam *Alloësis* once again is allowed to make for us a divinity of flesh. But let us not listen to the sorceress.

219. In the sixth place, Christ says, "There are some of you that believe not," v. 64. Again, Peter says, v. 68, "To whom shall we go? thou hast the words of eternal life." Out of these two passages, our Enthusiast again draws his inferences, and spins out his arguments, that because these expressions relate to faith and the life-giving word, the flesh of Christ must be understood in the passage—"The flesh profiteth nothing,"—and Christ does not begin anew to speak of some other flesh. I have heard many insane conclusions or consequences in the course of my life, but a conclusion more insane or presumptuous I have never heard, than this which our Enthusiast draws, that, because Christ speaks of faith and the word, it must follow, that the proposition, "The flesh profiteth nothing," has reference to his flesh. I hold it as a truth, that this Enthusiast has no other thoughts in his heart but the following: "We, Zwinglius, by the grace of God, a giant and a Roland, a hero and warrior in Italy and Germany, in France and Spain; apostle of all apostles; prophet of all prophets; teacher of all teachers; master of all masters; scholar of all scholars; lord of all lords; genius of all geni, —say so and so; and thus only must it be." For how could it be possible, for him to run on so presumptuously, to draw conclusions and to argue upon the Scriptures and the word of God every where, if he were not bewildered by human pride and presumption?

220. We poor sinners and eaters of flesh have nowhere indeed and never said, that Christ commenced anew where he said, "The flesh profiteth nothing," as this mystic has charged us; but we confess even to this day, that Christ, where he begins to speak concerning his own flesh, speaks throughout, incessantly, to the end of the chapter, John 6, 51, concerning the spiritual eating of his flesh; because in consequence of his expressions, there arose two classes of his hearers,—some who were offended, who murmured, and forsook him; some who believed, who praised, and remained with him; so, from this difference of opinion, without any new commencement, he might say, "It is the Spirit that quickeneth; the flesh profiteth nothing;" which we have not understood otherwise than as follows: "My doctrine is spiritual; whoever understands it in a fleshly manner, must fail, and this mode of understanding it *profiteth nothing*; but whoever understands it spiritually, shall live." Here nothing new is said concerning the eating of his flesh; but he points out a distinction among those who listened to him, and we have always been ready to learn it differently, if any one would show a good reason.

221. As if I should declare in preaching, "Good works profit nothing to righteousness." Here I would create two classes of men. Some would be offended, would murmur, fly from my instruction, and say, "How! Does this man forbid all good works?" But others would believe, would praise me, and adhere to my doctrine. Here then I might say also, "My doctrine concerning good works is spiritual, and there is a distinction made, namely, Good works for righteousness, and Good works for the honor of God. Whoever conceives them necessary for righteousness, must fail; but whoever believes them

necessary for the honor of God, must succeed. By this I intend to show that I have here commenced no new discourse, but I have been speaking throughout, incessantly, concerning good works, though I have been speaking of two classes of hearers.

222. Christ also speaks thus, John 6, 51. He teaches concerning the eating of his flesh, and afterwards speaks of the distinction among those who hear his doctrine. Some he discovers to be fleshly, some spiritual, and he pronounces judgment in reference to them, v. 63, "The flesh profiteth nothing, the spirit giveth life;" besides he explains this himself, by adding, "My words are spirit, and they are life." And certainly this can mean nothing less than as follows: "I must have spiritual hearers to my words; fleshly hearers will not do; they are of the flesh, and are not the hearers of my word. The flesh profiteth nothing, but it misleads them." For as the spirit is *his* word and doctrine, so must flesh also be the words and doctrines of flesh. Thus the spirit, that is, his word and doctrine, gives life; but the flesh, that is, the word and doctrine of flesh, profiteth nothing, of which I have written abundantly on a different occasion.

223. The third offence which I have given in reference to this passage, is, that *my rule is false*, when I write, "Wherever spirit and flesh are set in contrast to each other in the Scriptures, there flesh never signifies the flesh of Christ, but the Old Adam." O here the great Christopher from Zurich pulls down the trees, and hurls the hills and the dales together. If I understand his querulous, indecent German aright, which is truly unpleasant to me, he makes a distinction between the Spirit of God and our spirit, which is about

as necessary to the subject as the fifth wheel to a wagon, except that it enables him to persuade the poor rabble, that the great giant from Zurich has given an answer, and that there is concealed within him a mass of science, though it is vain and groundless.

224. But it is of little consequence to us, whether it be the Spirit of God or our spirit; my rule stands secure, that *wherever in the Scripture, flesh and spirit are brought in contrast with each other, there the word flesh cannot mean the flesh of Christ*; for his flesh is not opposed to spirit, but much rather it is born of the Holy Ghost, and besides it is full of the Holy Ghost. But since Christ says in this passage, "The Spirit quickeneth, the flesh profiteth nothing," it is abundantly clear that he means such flesh as is not spirit, nor possesses spirit, but is opposed to spirit. For *making alive* and *profiting nothing* are as much opposed to each other as *life* and *death*, as I have explained more fully in my former book.

225. But as to Zwinglius teaching me afterwards, how flesh and spirit accord perfectly with each other, as in John 1, 14, "The Word was made flesh;" and 1 Peter 3, 18, "Christ was put to death in the flesh, but quickened by the spirit;" great thanks to him, gracious God! For who would have been able to find this, without his assistance? My rule stands thus: "Where spirit and flesh are contrasted with each other in the Scripture." By this I have confessed sufficiently clear, that spirit and flesh are not in every sense opposed to each other. For here the question is not, whether flesh and spirit agree with each other any where in the Scripture; but this is the question: "Where flesh and spirit are opposed to each other, as occurs in this passage, "The flesh profiteth nothing,"

eth nothing, the Spirit quickeneth," in such passage, I say, flesh does not mean the flesh of Christ. Here is the point upon which the dauntless hero should give an answer. But he flutters over this, and in the mean time foolishly prates about something else, teaching us, that flesh and spirit in some passages of Scripture are not opposed to each other, still all this is answered; just as that question: "Which way does the road lead hence?" and this man answers; "I cut a woodpecker out." Satan is the master of gabble, whenever he is unable to answer.

226. I deduce also from the little word *mea*, that Christ does not here say, "My flesh profiteth nothing," as he does, however, just above, where he says, "My flesh is meat indeed." Here he gives me this answer: "Just as Christ does not say, 'My spirit quickeneth,' though it is his spirit that quickeneth, so he does not say here, 'My flesh,' though it is his flesh." Distort yourself once again, little spirit! but Christ does not speak here concerning his own spirit, which he possesses personally, but, as the text reads, concerning spirit which makes alive, that is, concerning the common spirit which is in all the faithful. Although Christ gives this spirit, and it is the spirit of Christ, yet it is here a common spirit, existing wherever he gives life; for it does not only make Christ alive. Thus flesh here must also be that common flesh, which is without spirit, and profiteth nothing."

227. Accordingly Ewingham has employed here a real sophistry and deceptive argument in the little word *my*, which is called *the fallacy of figurative language*. For above, where Christ says, John 6, 55, "My flesh is meat indeed," there the word *my* signifies his own

personal flesh, which is common to no one. But though spirit here is his own spirit, it is not his own personal spirit, existing in him only; but the common spirit in all to whom he gives it. Hence flesh cannot mean here his own flesh, as spirit means his spirit; for his flesh is not the common flesh in all. But any one who does not know how to give an answer, must help himself out in this way.

228. Let this be sufficient upon the second principal division, by which every one may see that the Enthusiast cannot force this expression: "The flesh profiteth nothing," to mean the flesh of Christ,—may see how this man stands abashed over it, and is altogether unable to give an answer. For as to his deferring all examples, and keeping silent where I have so abundantly proved, how the flesh was profitable even to Abraham, to Sarah, to Isaac, and to other saints, in faith, and showed with great force from these examples, that the flesh of Christ must be vastly more profitable, I must regard as good in him; it is better he would be silent and rush over the difficulty, than to suffocate there, and publicly be obliged to submit. He feels sensibly, that it is of no advantage here to be angry and to abuse.

229. Then again, as to his not answering the quotations from the Fathers, but merely saying that Luther did not understand them rightly, adding that it were of very little consequence to him if they did not coincide with him, all this is admirably done indeed. What answer should this exalted genius give upon such patch-work? Well, let him go on thus, and be learned; but my master or assistant he shall never be, if God be pleased; unless he turn from his abominable doctrines, not only on these points, but in all others in which he

has so egregiously perverted himself and the people! May Christ, our Lord, help him and all! Amen.

230. Let us now attend to Ecolampadius, and hear also how he will answer; for I still hope that he does not coincide with Zwinglius in all points, but only in reference to the Eucharist and to Baptism. May God rescue him out of these errors! Amen. Indeed I have proved above, that the figure of Ecolampadius cannot and must not be admitted in the Eucharist; for he cannot prove it. In addition to this, it is even a perverted, unscientific figure, opposed to all the figures in the Scriptures, so that any one must conclude, that it is an arbitrary fabrication. This I must make clear.

231. Wherever a trope or word with a new sense occurs in the Scripture, there also will be two interpretations: one new, besides the first old and foregoing interpretation, as said above. As the word *vine* in the Scripture has two interpretations, one old and one new. According to the first or primitive interpretation, it means the stock or plant in the vineyard; according to the new it means Christ, John 15, 5, "I am the *vine*." Or it means a mother, Psalm 128, 3, "Thy wife shall be as a *vine*;" or whatever may be of a similar nature, because it has a resemblance to the vine in consequence of the fruit, as the rhetoricians teach: "Words which are transformed in their meaning, are transformed according to the laws of resemblance."

232. Now the figures in the Scriptures have this power: the words express their object according to their primitive or original signification, which is an image of that object, and according to their new signification, they point out the new real object or substance itself, and not the object of reference again. As in this expression: "I

am the true vine." Here the word *vine* has become a figurative or new word, which cannot be referred back to the original *vine*, which is merely an image of the new, but it expresses in itself the true new *vine*, which is not an image. For Christ is not an image or representation of the vine; but on the contrary, the vine is an image or representation of Christ. Again, "The seed is the word of God," Luke 8, 11. Here the word *seed* does not signify the *grain*, which is an image of the Gospel; but, as a new word or figure ought to do, it signifies the Gospel, the real new seed itself, which is not the image. And so on, all figures in the Scriptures, express the real, new substance, and not the image or representation of this new substance.

233. But Œcolampadius reverses this, and makes such a figure or new word, as refers back, expressing the image of the new substance, and he says, *body* should mean the *sign* or the *image* of body, in the passage, "This is my body;" although, wherever he wishes to follow the Scripture, he must still more change this word *body*, so as to signify a real new body, of which the natural body of Christ would be an image. For the Scripture does not thus refer back, and it will not read so, if I wish to refer it back, thus: "Christ is a vine," John 15, 5; that is, the *sign of a vine*. "The Gospel is seed;" that is, the *representation of seed*. "Christ is a lamb," John 1, 29; that is, the *sign of a lamb*. "Christ is a rock," Matt. 16, 18; that is, the *sign of a rock*. "Christ is our passover," that is, the *sign of our passover*. "John is Elias," Matt. 11, 14; that is, the *sign of Elias*. The sum of all is, that there are no such figures in the Scriptures, and not one of them is right. Accordingly the figure of Œcolampadius can be

of no avail, where he says, "The bread is my body," that is, *the sign of my body*; for it is an inverted figure; it makes out of the true substance an image or sign, and this is not consistent with the character of the holy Scripture; consequently it is a mere vision.

234. But were the text to stand thus: "Take, eat; this is my true bread," we might make an elegant trope, and neatly express ourselves thus: "Bread is here a new word, which according to its original signification means merely bread, which is an emblem of the body of Christ; and according to its new signification, it means the true new bread itself, which is the body of Christ." But now the text stands thus: "This is my body;" and whoever will contend for a figure in this, must according to the Scripture say thus: "This word, *bread*, according to its original signification, means the natural body of Christ, but according to its new or figurative signification, it must mean another new body of Christ, which is an emblem of his natural body." According to the Scripture, this would be the way to give the word properly and truly a new signification; so that the new text might stand thus: "This is my true new body, which is not an emblem;" just as I say in reference to Christ, "This is our vine," that is, "a new, true vine, of which the old vine in the vineyard is an emblem.

235. Now if any one would here pretend, that we find this figure of *Æcolampadius* in ordinary expressions; as when we say of pictures, "This is St. Peter," "This is St. Paul;" "This is pope Julius;" "This is the emperor Nero," and so on;—in which expressions, the words Peter, Paul, Julius, Nero, are employed instead of picture,—I answer first, "*Æcolampadius* had not undertaken to produce figurative expressions from ordi-

nary expressions, after which I make no inquiry, but from the Scriptures, to which he must adhere, and pursue the style and composition of the Scripture. But if he can show me a single example of his trope in the Scripture, he then shall have gained the argument, and I will follow him in every particular. But if he produces no example, he will have lost the argument, and his trope will be nothing but a mere fancy."

236. For the Holy Scriptures are consistent in their expressions, as God is consistent in his works. Now God always causes the representation or emblem to appear beforehand, and afterwards follows the reality or accomplishment of the emblem. The Old Testament proceeds thus, appearing as a type or emblem before, and then the New Testament, as the reality, follows after. Just so with the language of the Scriptures; if a figure or a new word is made, the old word, which is the similitude, is taken, and a new sense is given to it, which is the real object itself.

237. For how would it read, if I should say, "The Gospel is a New Testament, that is, an emblem of the New Testament?" This would be as much as to say, "The Gospel is the Old Testament." Again, "Christ is the Lamb of God, that is, an image or an emblem of the Lamb of God;" which would be as much as to say, "Christ is the old Paschal Lamb of Moses." Precisely in this way Ecolampadius produces his retrospective trope, where he makes an old word out of the new word, *body*, and says, "It should mean, *this is the sign of my body*," which is as much as to say, "This is bread." Now should bread here with reason be the *old word*, and the body the *new*, and the word, *bread*, represent the body, and not the word, *body*, represent the bread?

Thus his trope is reduced to nought, and it cannot be maintained by Scripture.

238. In the second place, it is even untrue that this trope of *Œcolampadius* is to be found in any dialect or language in the whole world; and whoever will bring me one infallible example of this, to him I will surrender my neck. They may say indeed, that this trope is employed in the following expression: "Here is St. Peter, that is, a picture of St. Peter;" but I give the negative to it, and they cannot prove it; it is their own false conception. For this is an infallible rule in all languages: Whenever the little word *is* is employed in any expression, undoubtedly the *essence* of that object is expressed, and not its representation. Observe this meanwhile: I take up a wooden or silver rose, and ask, what is this? Some body answers me, "It is a rose." Here I do not ask what it signifies or represents, but according to its essence or nature, I ask what it is; and so the answer tells me what it *is*, and not what it *signifies*. For it is quite a different question, when I say, "What does this signify," and when I say, "What is this." *Is* always has reference to the nature of the object itself, and this rule is infallible.

239. "Yes," say you, "it is indeed not a rose, but a piece of wood." I answer, "It is well; however, it is a rose, though not a vegetating, natural rose in the garden; and yet it is essentially a rose of its kind." For there are many kinds of roses, as of silver, gold, cloth, paper, stone, wood; still each one for itself is essentially a rose in its nature, and cannot be a mere representation; yes, how would that be a representation, which never had an essence before? That is nothing, which represents nothing. But that which represents,

must have beforehand a nature and a similitude of the reality.

240. Wherefore it is necessary in a wooden rose, to distinguish from each other, both the nature and the representation; like a *first* and *second* act,—a *substantive* and an *active* verb. According to its nature, it is in reality a rose, namely, a wooden rose, according to which, though the nature remained unchanged, one might say, “This represents or is made after another rose.” For these are two distinct expressions or propositions: “This is a rose,” and, “This represents a rose.” And whoever makes but one proposition out of both, in reality takes a hypothetical or categorical proposition, for a general proposition; which is absurd. How awkward a thing this would be, the learned know perfectly well.

241. Now as the material elements of a rose may be manifold, wooden, silver, golden, &c., and still each one in reality for itself is and is called a rose, so also will the word rose, so often as it becomes a new word, though the letters all remain unchanged, according to its signification, as often will the nature of the rose become different and still different. So that one has no where any need of using the figure of *Æcolampadius*, or of saying, “This is the picture of a rose.” For it is even untrue, that whoever says, “This is a rose,” wishes to say and to be understood, that it is the representation of a rose; but he wishes to say what it is in its nature. And if he wishes to tell further what it signifies or represents, he makes two distinct propositions, and says, “This is a rose, and represents a rose.” And every one must acknowledge, that these two expressions are not of equal force, nor spoken concerning the same rose, but each one for itself expresses a different thing from the other.

This I know with certainty, that all this is as here represented, and no one can deny it.

242. Wherefore Œcolampadius cannot maintain by his figure, that these two expressions, "This is my body," and, "this is the sign of my body," are equivalent in force; for no dialect or language admits it. Just as it is not of equal force, when I say concerning a picture of St. Paul, "This is St. Paul," and, "This represents St. Paul." For the first expression will declare, what the picture is, that it is St. Paul, namely, a wooden St. Paul; a silver St. Paul; a golden St. Paul; a pictured St. Paul. In short, the little word *is* has reference to the nature; no matter what kind of a nature it is; and St. Paul here has become a new word, not meaning the living St. Paul. Therefore if I ask further, "What does it represent?" that moment does it become a different question, which now has reference not to the nature, but to the representation. So that, since the nature and the representation are not the same thing, so they cannot be expressed by the same words or phrases. Each must have its own appropriate expression.

243. Now should Œcolampadius insist on his trope, he must prepare two different expressions for the administration of the Eucharist: one concerning the nature, thus,—“This is my body;” for there stands an *is* there, which must and will have reference to the reality. Now since not more than one proposition stands in the Eucharist, having reference to the reality, namely, “This is my body,” it must speak of the essential body of Christ, under every supposition, whether that body be of wood or of silver. For it contains an *is*, which demands the body of Christ, which is there and is called the body of Christ, as the genius of common language requires that

a Paul be present, if one says of a picture, "This is Paul." And so, Œcolampadius must admit a body of Christ to be present in the Eucharist, though he might reflect, however, that it was made of bread, wood, clay, or stone. The figure requires a body of Christ, because the other proposition does not stand in connection with it,—that *it represents*, or that *it is the sign of my body*; but thus: "This is my body."

244. The sum of all is, as I have said of the rose, that wherever in any sentence the word *rose* is to be a new word or a trope, two *roses* must there be understood together, both of them having the name rose with strict propriety; one which represents, and one which is represented; and each one of the two roses must actually be, and be called, a rose, though the one in its nature may be wooden, the other natural. So too, if the words *my body* in the language of the Eucharist, are to become new words, or a figure, so also must two bodies of Christ be present, both of which with propriety receive the same name *my body*; one, that which represents; the other, that which is represented. So that each one of the two bodies of Christ, in reality and truly is called a body of Christ, and essentially is so, be it of wood, silver, or bread.

245. Now if Œcolampadius can prove that bread is in reality a body of Christ, and if he may say it is a body of Christ composed of bread, which is here a representation of the natural body of Christ, as the wooden rose is in reality a rose, and a representation of a natural rose, he will have accomplished so much by this reasoning, that examples of his trope may be found, and his trope be similar to that which occurs in common language concerning pictures: "This is Peter;" "This is Paul," &c.

Although it would not be a trope according to the style of the Scripture. But if he is not able, then his trope, foreign to the Scripture, amounts to nothing. Now how will he make this appear, that bread is, and is called, the body of Christ, or that Christ has a body of bread, as the St. Paul has a body of wood? Now he must do this, or suffer defeat. And should he chance to find the example, what avail would it be, when, at the same time, this trope has no force in Scripture? Since then his trope has no example either in the Scripture or out of the Scripture, contrary indeed to the Scripture and the genius of every language, we may with propriety contend, that it is merely a useless whim of fancy.

246. Ecolampadius has betrayed himself, in a quotation from Tertullian: "This is the figure of my body," that is, *the form of my body*, where he regards the expression *figure* or *form* as a trope. For it is well to observe that Ecolampadius has not discovered this figure of himself, nor has he adopted it from the Scripture, because neither does the Scripture nor any dialect speak thus; but he has stumbled here upon the language of Tertullian, which has only served to lead him into error. But Tertullian does not insist upon a trope here; he only gives an exposition or explanation how the bread is the body of Christ, namely, that it is the form under which the body of Christ is; and he does not speak of words, but of things, when he says, "This is a figure of my body, because bread is not a figure of speech in grammar, but the figure of an object in nature;" and Tertullian cannot be so dull, as to intend to say, "Christ has made out of the bread a figure in grammar," as would follow from the language of Ecolampadius: "Thus, he made bread his body, that is, the figure of his body,

which is a figure in grammar ; because such figure does not exist in nature, nor in the language of Scripture, that bread can become a figure of Christ's body."

247. Here I imagine, that the trope and imagery of Œcolampadius, are as successfully refuted, as the figure of Zwinglius, and the Tower of Carlstadt ; so that they have no text, nor can they have any ; and thus they sit naked and bare in the Eucharist without a text altogether. Now if they have no text, they can have no perception or understanding or interpretation. If they have no interpretation, they cannot know whether they have mere bread and wine or not. For they must indeed first of all arrive at a knowledge of what they have in the Eucharist. But this they can never arrive at, unless they obtain a determinate text and interpretation ; but they can never obtain these, as we have already proved. Consequently, we make this conclusion : "The Enthusiasts themselves do not know what they have in the Eucharist." O these fine spirits ! O beautiful Eucharist ! With truth is this truly said to be sitting in darkness, and eating, when one does not know what he eats, or where he is sitting. O beloved ! for God's sake, give this poor spirit a penny to procure him a light.

248. Not that I would mock the Enthusiasts and their God, unless I do it with words. For I am not Elias, who dared to mock the most holy prophets of Baal, especially because they themselves show, and though they sit completely in the dark, yet they have seen, that Luther has lost his mind, and has become a Saul, and cannot understand that bread is bread, which, however, the dogs and the hogs understand. For if I wished to mock them, I would advise them in their

sorrow and extremity, to follow one of their own disciples, who fell into a controversy with one of ours on the subject of the Eucharist, and at last, when his arguments were exhausted, he said, "Oh my beloved brother, it is truly, very truly said, however, that it stands in the Greek, *hoc est corpus meus*, and not, *hos est corpus meum*." So they might still obtain an invariable text, and make figures until they had hit it once,—*Hoc est tropus meus*!!!

249. But if this is unpleasant, they might well act as that clergyman did, who accidentally coming up to two other clergymen, found them greatly perplexed on this very subject of the Eucharist, about the text *hoc est corpus meum*. One of them said, it must be *hoc est corpus meus*; the other said, it must be *hoc est corpus meum*, in order that the words may agree. Now when they referred the matter to the third, for his decision: "Truly," says he, "this text has often perplexed me; but I settle the matter in this way,—Whenever I come to this text, I always repeat an Avemary instead of it." Now here is a great question: "Which one of these consecrated the elements properly?" This we shall pass by for the present. For since our Enthusiasts do not consecrate them, and keep sitting still in the dark, doubtful, astray, disunited, as to the text, it would be well that they, following the example of this man, instead of an uncertain text, repeat an Avemary also in its place; or if they would avoid that, unwilling to seem either old or new Papists, and if they are exceedingly afraid of the name of Mary, of the saints, or the images, they might sing instead of this, "Christ has risen;" or, "Christ to heaven has gone;" especially since these hymns and words seem to be opposed to the text in the Eucha-

rist, and render it so uncertain. For, should not a stone be moved with compassion, that these high, enlightened spirits, who on other subjects have as much sunshine in their minds, as hair on their heads, on this subject only, should sit in the darkness, so that they cannot even see a little star!

250. If any one supposes, that I here press the Enthusiasts too severely, and scorn them too deeply, I would beg him also to consider, that, although I am an obscure Christian, yet it causes me vexation not without reason, at the evil one, who makes nothing else out of my Lord and Savior, Jesus Christ, than a frivolous trifler, and spouts his mockery, as if he were a churl or a drunkard in the Eucharist. In the first place, because they represent Christ and his works and words, so that in the Eucharist there is nothing more to be received, than mere bread and wine, in remembrance of the death of the Lord; so, they would no where be in need of this text,—“This is my body,” &c., and, “This is my blood,” &c.; and it is entirely a vain, unnecessary, useless text, without which the Eucharist could be administered properly and complete. For they have text more than enough, if they read thus: “Take, eat; take, drink; this do in remembrance of me.” In these words they have their Eucharist full and complete. Consequently Christ must be a real trifler, who just at his end becomes so useless a babbler, and lays down so unnecessary a text,—“This is my body,”—“This is my blood,” &c.,—which these lofty spirits can well construe, to which they are opposed, and would have entirely away from the Eucharist. For let them tell of what use this text would be, if bread and wine serve well enough without this text, to make us

think of the Lord's death,—which ought to be the principal and only reason for the Eucharist.

251. In the second place, if bread and wine represent the body and blood of Christ, where was the necessity for Christ even for once to teach us this figure? For, though it ought not to be asked, *why* God does any thing, yet because he would here appear as a fop, I may here ask not unreasonably. Or why is it necessary, if I know that bread represents the body of the Lord? What assistance is this allegory to our faith, which even Satan and the impious can also discover? On the other hand, what risk or injury should I sustain, if I never knew that bread represents the body of Christ, but that bread merely contains bread? Had Christ nothing else to teach, than that which is utterly useless? and which might have readily been discovered afterwards by us without his teaching, and even the devil and his followers can do the same? And especially because there is no analogy of faith in it. For all the words of Christ must contribute to faith and to love, and be like to faith, Rom. 12, 7. No; he must show his folly, and not only burden us with a vain, useless text, but also teach us an unnecessary, useless science, which without his teaching, and at every table of the godless we could have.

252. Besides this, if he has taught this science in words so obscure, that assuredly the Apostles themselves at that time did not understand,—as we read that they never or seldom understood his expressions when he spoke to them in parables, and he had always to be giving them an explanation of these parables, how does he happen now to be so sparing in the last most noble work of his love, and gives no explanation to the ignorant, illiterate disciples, but suffers them to remain in these

obscure words, which they could not understand without an explanation, in any other sense than that in which they read, and yet he is so liberal with his explanations in other places? The answer is brief. Christ for once before necessity required, has encumbered and stultified his disciples with unnecessary and obscure words, without which they might have completely celebrated the Eucharist with him.

253. In the third place, it is with the most excessive folly that he asserts, "The bread represents, or is an emblem of his body which was given for us, and the cup or the wine is an emblem of his blood which was shed for us." Beloved, where is this similitude in bread or in a cup of wine? For if there must be a figure, a symbol, or similitude, where one thing is to represent another, something similar indeed in both objects must be shown, on which the similitude depends. The vine is a similitude or figure of Christ, because, as he says himself, John 15, 4, "The branch cannot bear fruit of itself, except it abide in the vine." Again, Elias is a figure or image of John, because, as the angel Gabriel says, Luke 1, 17, "And he shall go before him in the spirit and power of Elias." The paschal lamb is a similitude of Christ, because, as the Acts of the Apostles say, He was slaughtered and offered up for us. And so on in all figures and similitudes, there must be something, in which the similitude consists, and which maintains a relation to each object. But here in the bread and the wine-cup, nothing is discovered, which is similar or equal to the body and blood of Christ.

254. Now if Christ says, "This bread is an emblem of my body which was given for you; this cup of wine is an emblem of my blood which was shed for you," it

is fully as much as if he would say, "This bread, having no resemblance whatever to my body which is given for you, is, however, an emblem of my body which is given for you." Precisely as if I should say from St. Paul, 2 Cor. 6, 14, 15, "Belial, who has no resemblance at all to Christ, is yet an emblem of Christ." "This light, which corresponds in no respect with darkness, still corresponds very well with darkness." Any man knows perfectly well what kind of people they are who talk in this manner, namely, silly, senseless gossips, who talk at table about iron birds flying over the sea, or about black snow falling in summer, exciting thereby the laughter of their guests. So silly, so ignorant a gossip do the Enthusiasts represent Christ to be, in falsely making him say, "This bread is the emblem of my body, which is given for you, though there is no similitude at all in the bread."

255. But should they here pretend, that the similitude consists in this circumstance, that, as the bread is eaten and the wine is drunk, so the body of Christ is likewise spiritually eaten, and his blood is spiritually drunk, beloved, this amounts to nothing. For the Enthusiasts locate their figure, not in these words, *Take, eat, or give thanks*, but in these words, "This is my body, which is given for you;" wherefore there is no inquiry made here for a similitude in *taking, eating, giving thanks*. Here, I say, a similitude must be shown in the bread, how he was given, slain, martyred, and offered up for us, for the remission of sins, in order that it may be a figure or an emblem of the body of Christ; which was given for us for the remission of sins, as the words read, or else Christ must be silly in calling the bread an emblem; which, however, is no such emblem,

nor can it be. So too must the cup of wine be shown to be an emblem, that, as it would some time be shed for us for the remission of sins, so the blood of Christ was shed for the remission of sins.

256. For in this manner Moses introduces his similitudes; he describes how the oxen and the calves should be slaughtered and offered up, and their blood shed on the altar, and sprinkled for the remission of sins, and for the purification of the people, and their tents, and all their vessels, as the Epistle to the Hebrews shows us in a very masterly manner, chap. 9, 12, and especially the paschal lamb has a very elegant resemblance to the body of Christ given for us for the remission of sins, in this respect, as it was slain and offered up, its blood shed and sprinkled on the door, as a propitiation to the destroyer. This correspondence must be pointed out in the bread and wine also, or we must say that he is a fool, who says they are equal to the body and blood which were given and shed for us, for the forgiveness of sins, notwithstanding no such similarity at all is discovered in them. For if they are to be emblems, some similarity must be in them, or it is vain and fictitious for one to call them emblems.

257. Now if Christ desired to institute a Eucharist, at which his body and blood should not be present, but in which there should be emblems of his body and blood, he might with propriety have left us the old Supper of Moses with the paschal lamb, which, corresponding in every circumstance, in every essential property, represents, in the most minute similarity, his body which was given for us, and his blood which was shed for us, for the remission of sins, and it is a figure, a type or emblem, as all the world knows full well. Why then

should be act so silly, as to abolish this elegant institution of the Old Testament, and substitute for it a Eucharist, which would be altogether insignificant in comparison to that, either in its application or its essential character.

258. One might say with propriety to this man, that the New Testament should be an accomplishment and a light to the Old Testament, but thou pervertest it, so that the New Testament is actually an abrogation, an obscuration of the Old. For in that, there is still a lamb, a living body, which is offered for the people, and which represents the body of Christ far more naturally and distinctly than this common bread, which is even a dark emblem in comparison to the lamb. And there is the blood of the lamb, which far more naturally and clearly represents the blood of Christ, than the common wine. In a word, this Eucharist would be in no respect equal to that as to its import and similitude. Accordingly, if in the New Testament every thing should be more complete than in the Old,—even the similitudes,—Christ with propriety would have suffered us to retain that Supper, or else it is not true, that there are merely bread and wine in our Eucharist; for with certainty it ought very far to excel the institution of Moses, otherwise Christ would not have abrogated that institution.

259. But here the Enthusiasts will resort to a subterfuge, and pretend that St. Paul says in his text, 1 Cor. 11, 24, "This is my body, which is broken for you." Here the similitude and import consist in the circumstance of *breaking*; that, as the bread is broken over the table, so was Christ also broken for us on the cross. Oh! whoever had not forbidden the saints to be honored, and the images to be preserved, might

now fall down before the picture of St. Paul, and exclaim, "Oh thou holy St. Paul! help us poor, miserable, abandoned Enthusiasts against this frantic Luther! Behold how he chases and drives us, until we can do no more: thou only canst help us, if thou wilt say Christ's body was broken!" But in short, St. Paul cannot and will not help them, for the images of the saints have ears, but they hear not.—Psalm 115, 6.

260. In the first place, that *broken* here is equivalent to *crucified*, they may assert well enough, indeed, out of their own heads; but they are just as little able to prove it, as they are able to prove a similarity in bread to the body of Christ, and it is mere indefinite gabble—the unknown by the unknown. But we demand an indisputable proof of this similarity. For since they boast themselves so confident of their opinions, they should render these opinions indubitable, or stand confounded.

261. In the second place, I have said above, that the Enthusiasts do not locate this figure or similitude in the words, "Take, eat, give thanks," and so too, not in these words, "Christ took the bread, break, and gave to the disciples." Here they suffer these words, "*Take, break, give the bread, disciples*," all to remain without assigning a figure, merely as they read. Wherefore they cannot even afterward elevate the term *breaking* to a figure, where Paul says, "This is my body which is broken for you;" for it refers to the same act of *breaking*, of which he had spoken above: "He took the bread, and break it;" until they prove incontestably that it refers to a different act of breaking. Upon this point we say, that there was but a single act of breaking indicated in both places, and the crucifixion or suffering of

Christ cannot be understood by it. For Christ did not arrest, crucify, or slay himself, as, however, must have been the case, if *breaking* is equivalent to *slaying*; for he took the bread himself, and break it with his own hands.

262. In the third place, we insist with the Scriptures, that *breaking* the bread means *distributing* the bread, as I have proved against the Heavenly Prophets. And St. Paul says: *The bread which we break, is the communion of the body of Christ*, 1 Cor. 10, 16. And it must be spoken in the spirit of malignity, if any one without the authority of Scripture, would represent *breaking* as equal in force to *crucifying* or *slaying*. For on other points, *breaking* nowhere is equivalent to *slaying* or causing death. Hence it is a mere fancy for the Enthusiasts to plaster themselves with it. But an undoubted resemblance ought to be shown, which the bread has to the body of Christ given for us. And even if the breaking were the similitude, which however is not the case, yet the principal part of the similitude is still wanting, namely, that the bread is *broken* for us for the purpose of redemption, and the wine *spilt*. For the bread and wine should and must be an image of this body and blood of Christ, which were given and shed for us, besides, that we are liberated thereby, as the text reads: "This is my body and blood, given for you, and shed for the remission of sins." But the act of *breaking* cannot be an emblem like this; but the paschal lamb and the old Supper might well be by their union.

263. Consequently, wine and bread here cannot be nor be called the emblems of the body and blood of Christ, as the words in the Eucharist speak of them. I will not insist on the fact, that John utterly invalidates the application of this word *breaking*, to the suffering of Christ,

as he writes, that of *Christ not even a bone should be broken, in order that the Scriptures might be fulfilled*,—"Neither shall ye break a bone thereof." Consequently, the Scriptures do not allow, that *breaking* can correspond with the suffering and death of Christ.

264. In the fourth place, suppose I set it down now, that in consequence of breaking it, the bread is a similitude of the crucified body of Christ, as it is not ; but how will it correspond with the cup or glass of wine in the other part ? How will the wine here be a representation of the blood of Christ shed for our sins ? For the drinking is an emblem, not of the shed blood of Christ, but of spiritual drinking, that is, the drinking of faith, as they themselves teach. Here stands, however, the poor cup of wine, so naked in pure disgrace, that it cannot stand more disgracefully ; for it does not possess in itself a single great similitude, and still it must be and be called an emblem of the blood of Christ shed for us.

265. "Where art thou now, St. Paul ? that thou mightest have said of the cup, as the hands of Christ having trembled, the contents of the cup were spilt, so we poor Enthusiasts can still put off the argument awhile by this *spilling* of the wine, as we now enjoy an hour's respite from the *breaking* of the bread. Suppose that St. John, sitting in the arms of Christ, jostles his elbow with his head, when Christ took the cup and gave it to the disciples ; if only a single drop was spilt, we have quite enough for argument, and can say, 'See now, the wine bears a similarity to the shed blood, in consequence of some of it having been spilt.' If now the *spilling* did not occur, for our benefit and redemption, and if the *similitude* in this way did not correspond with the blood of Christ, as the words in the Eucharist require, yet

it served as a liberation of us poor Enthousiasts, as a release from this great ignominy and disgrace; for otherwise we could show no similarity, though we have dwelt so long here, have expatiated so wide and so far, and have exclaimed in so many books, that the wine is similar to, and a figure of, the blood of Christ shed for us for the forgiveness of sins, and now not the smallest particle of this mystery appears."

266. Behold here what the abusers of Christ our Lord gain, and who is most successful in making the other appear ridiculous. For their figures cannot be either grammatical, or theological, or natural, their similitude does not hold good in any respect, for it is not to be found in the words, nor in the holy Scripture, nor in the nature of this similitude. Were it in the words, the word *body* must become two words, and still the very same letters remain, and mean a twofold body of Christ, as the word *wine* becomes two words, the same letters still remaining, and a twofold wine is meant. Now the bread cannot be, nor mean, the body of Christ. Were it in the holy Scripture, the bread must have this resemblance in itself, which could visibly indicate the body of Christ, given for us, which is the effect of all other similitudes in the Scripture. But were it a natural similitude, the bread would have to look like the body of Christ, as a wooden rose looks like a natural rose. For any thing is a natural emblem, when it represents some quality from nature, showing what it represents, without any explanation, as pictures do. For to any one that is acquainted with a rose, no one need say that a painted rose is like a natural rose. But certainly bread never looks like the body of Christ, far less like it as being given for us.

267. Thus in whatever aspect you view the sophisms

of the Enthusiasts, they are low and negatory. For we have proved above, that they have no indubitable text at all. But if we were now willing to accept their text as certain, the treachery will not prove substantial, and it will soon pass to nought under our hands. For who can abide by a text which reads thus: "This bread is the emblem of Christ's body? and still it cannot be the emblem of his body." Who can say *yes* and *no* in the same breath, and on the same proposition? They act like the fool, who built a water-mill on a mountain; when the mill was ready, somebody asked him where he would get the water? "See there!" says he, "sure enough I never thought of that."

268. So too is it with the Enthusiasts. They never make due provisions for the circumstances of their figures and emblems. If one would be willing enough now to be gained over by them, and to adopt their similitude, and then require them to show in what respect this emblem of the bread corresponded with the body of Christ, they would have to say, "Sure enough we never thought of that. We thought, whenever we named a similitude, that it must stand there. For our *genius* from the beginning intended to be a god, and that whatever he said, must be so." Behold, this is essentially running off with their own words.

269. Now although this trope of the Enthusiasts is here confuted with force, still they are not willing to yield nor to be silent; for who can stop the mouth of Satan? *These devils go not out, without fasting and praying*; they must and will prevail awhile. The Enthusiasts will tell how similitudes do not usually correspond in every particular, and that the bread may serve well enough for an emblem in other per-

ticulars, besides that, that the body of Christ is given for us, as in taking, eating, &c. This reasoning has been sufficiently answered above, where it was shown that they themselves have not sought, or located, this similitude in the expressions or elements used in the sacrament, but in the body which was given for us. Now if they find similitudes in other respects, they do not concern the Eucharist, and afford no light to their obscurity. They must dwell upon this part of the sentence, namely, "*This is my body, given for you.*" If they do not show this, and show it to coincide precisely, they stand without a foundation. Let this be sufficient concerning the tropes, by which our followers, and whoever has a desire to abide by the truth, can successfully defend themselves against the sophistry of Satan.

270. Further; Ecolampadius bitterly complains against me for writing so much about the devil, as Zwinglius also is silly enough to do, and some say that I have named the devil seven and seventy times. This is excellent, noble enough, very necessary for them to write, because they cannot write any thing else. Why do they not also count how often I have mentioned the name of God and of Christ, and why do they not perceive that I am fighting on the side of Christ against the devil? Yes indeed, this would not serve so well the purposes of that virulence with which they strive to make the humble man suspect that the doctrine of Luther is from the devil. This generation of vipers will boast of love, peace, and moderation, and at the same time stink as full of poison as a salamander.

271. Well, I have reflected, that I am not contending against flesh and blood, as St. Paul teaches, but

against the devil and his adherents, wherefore I do right, if I mention the name of devil every other word. What! shall I now become so shy of these delicate, high spirited, profound Enthusiasts, as not to mention the name of my enemy? I will quite willingly suffer my writing to be called slanderous and extravagant, if I can only grasp the devil so successfully; for my free, plain-spoken, simple manner of writing against the devil ought to be more agreeable to me, than their poisonous, insidious daggers, which under the guise of friendship and of love, they hurl against the upright, as the book of Psalms declare concerning these vipers.

272. In the third place, he writes that this text,—“This is my body,”—is not clear, as I pretend, because the body of Christ is not visible there. That I do not prove this affirmation of mine, as I adduce no passage of Scripture in its defence, showing that the body of Christ can be there invisibly, so too it is inconsistent in itself, because the body of Christ was visibly given for us, and the text speaks of this body of Christ which was given for us, that it must be invisible. I answer,—For the Enthusiasts, I certainly have not proved it, nor can I ever do so; for they will neither read, nor know, nor understand, as the Psalms declare, Ps. 58, 5, 6, *That they have stopped their ears, like the adder, so that she cannot hear the voice of the wise charmer.* For our own adherents, I know, I have rendered this text abundantly clear, and have laid down this rule: “In the Scripture, we should allow the words to retain their natural force, as they read, according to the style, and assign no other signification to them, unless required by an evident article of faith.” This rule stands in my book. Still Æcolampadius says that I have given

no rule. Because, then, these words, "This is my body," according to the character and style of all languages, do not mean bread or the sign of body, but the body of Christ; so we must let them stand there, and not explain them differently, unless the Scriptures require it.

278. If now we have these words, of undoubted signification, acknowledged by every one, and if no other signification can be established, this is having clear, blunt, plain words and a determinate text. For no man upon earth had ever heard that the word *body* should mean an emblem of body, and it is a new, dark, unacknowledged definition, in consequence of which it must be proved. But the first definition in itself is clear and certain, as every one knows. Is it not then a fine thing for Oecolampadius, to introduce a new, unacknowledged, dark, uncertain definition, and in doing so pretend that the old definition must be dark and uncertain? In this way no word in the Scripture would remain clear, if license would be given to every scribbler to produce a new definition upon it, and then say that the ancient definition was dark and unfixed. But of the sad consequence resulting from such a practice, Oecolampadius furnishes an example, namely, the text says, "This is my body which is given for you; now it is visibly given for us; consequently his body cannot be present invisibly." But this I have sufficiently answered above in reviewing the arguments of Zwinglius. This is the bailiff again, in the bath and out of the bath, without his red hose.

274. I certainly did not know that Oecolampadius was so poor a logician or dialectician, as to take *substance* for *quality*, and to reason from property to substance. In Zwinglius it is no wonder, who is one of those *W-created* doctors, who are in the habit of acting in this

way. In fact, what good can be expected from him who wishes to reason, and cannot yet construct his juvenile lessons in logic? I am so much grieved at Œcolampadius with regard to this circumstance, that I cannot henceforth ascribe any fine sensibility to him. For although probably he has not the courage to fathom the useless gabble and false glitter of the sophists, still he should know the juvenile lessons, that is, the ordinary system of logic, such as the rules of *consecuity*, the forms of syllogisms, the species of arguments, &c. It may be, however, that I have so confounded him with the truth,—as I believe,—that he cannot well discern what he is saying.

275. For tell me, who can imagine that any sensible man would make the assertion, which Œcolampadius does, namely, that this text, "This is my body," is not perspicuous, because the body of Christ is not visible in the sacrament, and that the words can only be understood by believers, as he would have Augustine to say. Must a text then be unintelligible because the object is invisible, and none but the believer be able to comprehend it? What portion then in the Scripture would remain intelligible? If every thing is invisible which faith teaches, then this text must be unintelligible: "God created the heavens and the earth," Gen. 1, 1. For God, and his operations in the work of creation, are invisible. How then is it clearly understood that nothing but mere bread and wine are present in the Eucharist? For if any thing more may be there, it is not visible. What advantage then does this *genius* gain by his sophistry, except to bring themselves into disgrace, by such loose distinctions, absolutely to prevent any reconciliation between ourselves and them, and the establishment of their doctrine?

276. But we know that these words, "This is my body," are clear and perspicuous. Should a Christian or a heathen, a Jew or a Turk, hear them, he would have to acknowledge, that these words were spoken concerning the body of Christ which is in the bread. How otherwise could the heathens and the Jews deride us, saying that the Christians eat their God, if they did not clearly and distinctly understand this text? But the circumstance which is alleged, of the believer embracing the doctrine, and the unbeliever rejecting it, is not owing to any obscurity or perspicuity in the words, but to the hearts of those who hear the text.

277. Yet the poets can make the most delicate distinctions in the most perspicuous terms, not only in reference to invisible things, but things absolutely ideal. How many a person is betrayed by liars with very beautiful words, the meaning of which he understands with his whole heart? How are the people now perverted by the Enthusiasts, speaking of things perfectly visionary, not to say invisible? For this very reason, because the words are fully and clearly understood. Indeed those words, by which the people are betrayed, and which are perfectly visionary, are sometimes more perspicuous and clear, than those which are spoken in reference to truth. For if the meaning of the words were not clearly and fully understood, the people would remain undeceived. But, as observed already, Ecolampadius and this genius are so deficient in the common principles of juvenile reasoning, that from a difficulty or obscurity of conception in the subject itself, they infer an obscurity of signification in the words. This is to abstract badly, indeed, to be ignorant of the third part of logic.

278. It is the very same sort of ingenuity, for him to

pretend, that, because the Eucharist is a sacrament, the words must be understood in a sacramental sense: "This is my body," that is, "This is an emblem of my body." For what reason must we have this sophistry? I willingly, aye heartily admit, that the Eucharist is a sacrament, even if it were not called so in the Scripture; but how does it thence follow, that the words employed in its administration must be sacramental, tropical, or, as they say, figurative? Is not this a beautiful consequence or inference! Here is a sacrament; therefore the words employed in it, must be figurative! Beloved, why must not the other words also be understood in a figurative sense, and why should the trope be confined to the word *is* or *body* only?

279. Or where is there a rule in this instance to teach us which words must, and which must not, be understood in a figurative sense? For upon this principle, I will reduce the words, "Take, eat, do this in remembrance of me," to a figure also, and say, "Take" means *hear*; "eat" means *believe*; "do this" means *think in your heart*; "remembrance" means a *crucifix*, or any other *sign of thought*. The reasons would be these: "Here is a sacrament; therefore the words employed in it must be understood in a sacramental, or figurative sense; for I know of no reason why these words, as well as those, must not be taken in a figurative sense." In this way God himself could not institute a sacrament; for how could he speak of sacraments, if we must take all his words in a different sense from their original import? If he speak with simplicity concerning it, as his words would literally imply, then it would be no sacrament, for the words are not tropical or figurative. If he speak in figurative language, then no one would know what he says. All this is pure foolishness.

280. When Moses instituted the passover, although it was an emblem, a figure of Christ, he used not one figurative word, but precise, clear, simple words, such as were current in ordinary speech; and all the emblems of the Old Testament are expressed in distinct, simple, clear words, and there is not one in all the book, which is expressed by figurative words. So that we may reverse the rule of Œcolampadius with propriety, and say: "One can speak of no sacrament or emblem, without using plain and simple words."

281. Who would understand it otherwise when Moses says, *Exod. 12, 3, Ye shall take a lamb of the first year and eat, &c.*, if Moses did not thus express in simple words a natural lamb, and the natural mode of eating? but must his meaning be, *Ye shall take the sign of a lamb a year old, and eat it spiritually*? Thus, too, who would understand John, where he says, *John 1, 26, "I baptize with water,"* if he did not speak in simple words of natural water and baptism, or if his meaning were, "I baptize with the emblem of water?" Oh! what must I say? If Œcolampadius does not write all this out of pure malignity, as I conjecture, for a learned man in all my days I have never heard so frivolous, puerile, thoughtless a man. Whatever, however, he wishes to say in his cause, turns all directly against himself.

282. But I fear that the devil has some sinister design in this, (for who among us is secure against the devil,) namely, because he knows that Christ is called a sacrament in the Scripture, as *1 Tim. 3*, he would hence infer that the words must be figurative, when we say, "Christ is God and man." For he must have something in his mind, or else he would not act so strangely. In

a word, *Æcolampadius* is confounded here for once, in the first principles of logic, which teach us to *divide judiciously*, that is, *to speak distinctively*. For a sacrament or the history of it, and the words which one speaks concerning it, are two things. The sacrament may well enough be a type or emblem of something else, but the words in their simplicity can signify nothing else than that which they name. As the paschal lamb of Moses does certainly prefigure and typify Christ; but the words or terms, in which Moses speaks of the paschal lamb, express with perfect simplicity that paschal lamb, and nothing else. Again; circumcision does certainly prefigure destruction of the Old Adam; but the terms in which Moses speaks of circumcision, are intended only to instruct us in this physical circumcision. So baptism does indicate the drowning of sins, but the words employed give instructions respecting the application of water.

283. So too the sacrament of the Eucharist, may well enough prefigure or typify something, namely, the union of Christians in the spiritual body of Christ, through one spirit, faith, love, and cross. But the words concerning this sacrament should and must express, with literal simplicity, what they name. But here friend *Æcolampadius* blindly strikes upon one of *Zwinglius'* *Alloßes*, and stumbles about in the dark, and makes out of a figure in nature, a figure of speech, in this manner: "The object spoken of is figurative, therefore the words concerning the figurative object, are themselves figurative." This proves to me that he must be a simple, thoughtless old father, who has innocently fallen into these difficulties, and would gladly have remained out of them.

284. Because then I believe, that he does this through

pure simplicity, I will excuse him this time, as he troubles himself a great deal about the text, Gen. 17, 2, saying that circumcision is a covenant, while at the same time it is to be a type of the covenant. For my Genesis does not say that circumcision is a covenant and a type, as I can so abundantly prove, that it would bring war upon Satan. But since it is no advantage to the matter in hand, were he even correct in his position, I let it pass; for still it would not yet be proved, that on this account in the Eucharist, body must be the sign of body. Even for this I will excuse him,—for making a spiritual rock out of the natural in the declaration of Paul, 1 Cor. 10, 4; Exod. 2, 11, “That rock was Christ,” seeing that here also he speaks from his own imagination, and proves nothing, and if he could prove it to-morrow, still it would not follow, that body here must be the type of body. So too with the passage in Exod. 12, “It is the Lord’s passover,” for enough has already been said concerning this expression, and concerning his tropes. We come now to the principal point, how the Scripture can be opposed to our interpretation, and probably here their sophisms will appear.

285. “The Scripture,” says he, “forcibly declares that the body of Christ is not present in the Eucharist.” What passage? “Where Christ declares, ‘Ye have the poor always with you, but me ye have not always,’ Matt. 26, 11. Again, Christ does not wish to be sought for here and there, Matt. 24, 26. Now, *because to be present, and not to be present* are opposed to each other, there must be merely bread in the Eucharist.” On these expressions we have already said enough. But I had demanded in my second book, that they should not say to us, these passages are opposed to each other; for long

ago we had heard this from them, and we know perfectly well that they say so, but they should prove it. As to proof, Œcolampadius is as silent as Zwinglius; consequently what they say amounts to nothing. For these expressions can both be true, that Christ can be present, in a different and still different form; he has more ways than one to be present, as said above.

286. When I said in reference to the right hand of God, that the body of Christ must be wherever God is, Œcolampadius also, just like Zwinglius, infers, that Christ cannot have a real body; and on this he spins the same yarn as Zwinglius, namely, that the body of Christ must be as large as heaven and earth, and still uncircumscribed. This inference he ought to prove, but he is silent again. In a word, the *genius* will not answer on the requisite point. We give the negative to it, that the body of Christ must therefore be as large as the heavens and the earth. God himself, though he is every where, yet he has not such physical dimensions. And although I have said a great deal above concerning this, I must still add a few words in reply to Œcolampadius. Since God can do more than we can understand, we must not say indeed, that the two expressions are opposed to each other—the body of Christ in heaven and in the bread,—simply according to our mode of thinking and to our inference, because they are both the word of God, but by the Scripture must it be proved that they are opposed to each other. So long as this is not done, faith says, God can very easily keep the body of Christ in heaven in one way, and in the bread in another way. For if there be one way on the one hand, and another way on the other, they are not indeed opposed to each other.

287. Just as it is not a contradiction, that Christ

was with his disciples immediately after his resurrection, Luke 24, 36, 44, and still was not with them, as he says himself, "These were the words which I spake unto you, while I was yet with you." Here we find *with you* and *not with you*, though there is no contradiction. For the first principles of logic teach, that *contradictions must be to the same points, according to the same, about the same*. That is, these mystics ought to be sent to school, which they need very much.

288. I must, however, present a gross similitude: Behold the sun shining in a great sea or pool, where there must naturally be not more than one image of the sun in the water, because it is only one sun. How then does it happen, that when a hundred or two hundred stand at the sea, each one will have an image of the sun for himself at his own place, and no one in the place of another; and if one of them go along the water, the image of the sun goes along with him, and it is in all places wherever he goes; and if a thousand eyes look into the water, each one will have an image before him, and not that before another person.

289. Well, this is a created object, and it can after a certain manner be in all places of the sea. Beloved, who will charge us with falsehood, for saying that God knows, and is able to employ, far more than one way in which the body of Christ may be every where as he wishea, and wherever he wishes? Here, here I say, one must first answer and prove, that the power of God is not able to do this. If we do not prove this, it is all perfectly vain for us to pretend that there is a contradiction in the body of Christ being in heaven and in the Eucharist, as we cannot be certain of this contradiction, and still the known words of God stand there,—*"This is my body."*

290. But these wise spirits will not listen to this; indeed they rather laugh at such similitudes. Accordingly I speak with my friends thus: "Let them laugh on, taking substance for property, flesh for divinity, and the contrary; and through a total ignorance of logic, disputing with the utmost extravagance; it is enough for us that they prove nothing. I will present one more similitude. Were a pillar standing on its pedestal, and were many thousand eyes around it, and they would all turn towards that pillar, each individual eye would embrace the entire pillar within its vision, and one eye would not incommode the other, the whole pillar too would be in the observation of each particular eye, and in front of each eye, as though they were all one eye and one vision, for no one of them would see less or more of the pillar than the others. Many more such comparisons could we show, especially from the mathematics. But because such phenomena are of ordinary occurrence with us, no one regards them as wonderful. Consequently it would be a poor exercise of reason to wonder, that a single body can be at various places at the same time, because it is not seen.

291. But it would be a great, incredible wonder, if there were no eyes, and we had the four senses only, as of *feeling, smelling, tasting, hearing*, not being able to perceive things at a distance, but only near at hand, and some one should describe how God could construct an organ, namely, an eye, which in a twinkling could perceive objects at the distance of eight, nine or ten miles. At this a blind man from his birth would be astonished, and say, "Ah! friend, how is that possible? My hand cannot feel an object at an ell's distance, my tongue cannot taste any thing the breadth of a finger,

my nose perceives not a fragrance a span off, my ear hears far indeed, if it hears the breadth of a street, and thou tellest me of an organ which can perceive at a distance of ten miles!"

292. But we who are able to see that distance, regard it no longer as wonderful, for we can see much farther with the eyes, namely, to the sun and the stars; yes indeed, from the east to the west. Now this eye is still a material, fleshly, mortal thing, and besides the eye of one can embrace one half of the world in a glance, and be at all parts of the world with its power of vision. Why do we wish then to span and to limit the power of God, as if he could effect no more with the body of Christ, than he does with our mortal eyes, if our eyes are still far more insignificant in comparison to the might and the works of God, than the feeling and taste of the blind are in comparison to our sight?

293. Because, then, the clear, perspicuous words of God stand thus: "This is my body," and because neither in the Scripture nor in any language, has it ever been heard that the words *my body* are spoken or understood otherwise than they read; and divine power being unknown to us; besides, since it is nowhere in opposition to the Scripture; since in the works of nature there are numerous similitudes, the Enthusiasts too, having been detected in so many false assertions and groundless principles, we should with propriety believe God rather than our own imaginations. If the Enthusiasts in one particular have been found to be notoriously false, God has abundantly admonished us not to believe them, but to adhere to His words. For the Holy Ghost speaks not falsely, neither does he fail or doubt. Now by the grace of

God, we have found them false and full of deception on almost every point. In the other points we have discovered them in doubt and uncertainty at least; so that if I were uncertain of my interpretation, and should I be disposed to yield to them, I could not do so, because I see here either falsehoods or doubts, and not one substantial or certain principle.

294. The fact which I have demonstrated, that two bodies can be at the same time in one place, as Christ came through the closed door, which is quite as wonderful as for one body to be in two places, he says is nothing. For there are many other ways by which Christ could pass through the closed door; namely, as he says, by the extreme tenuity of his body he could pass through, so that two bodies had no need of being in the same place. If I now ask, "what these methods are, and how this tenuity entered?" Here silence is the best answer. "The one method, I believe, is towards the church," as Ecolampadius, when he should answer, must go to preaching; "and the other is a bad memory," so that he has forgotten afterwards to reply.

295. This is the manner in which this mystic acts; he mutters a word or two, so that no one may know what he says, and then calls this an answer. If he can here discover the tenuity of the body of Christ, so that Christ could pass through the door, two bodies still not being in the same place, beloved, why then can he not also discover such a tenuity that he can at the same time be in the bread, and is not obliged to come from heaven, like a stone from the roof? But they shall not steal away from me in this manner with their *tenuity*; the body of Christ was the very same body, the door also closed, and Christ did not pass between the crevices or the nail

holes. He had bones and flesh, as he himself confessed, Luke 24, 39.

296. Upon the manifestation in which Christ appeared to St. Stephen, Acts 7, 55, and to other saints, and the voice of the Father sounding out of the clouds, Matt. 17, 5,—examples which I introduced to prove that Christ is not obliged to be in one particular point in heaven,—he displays his wit ingeniously, however, and says, “Try this; one body in two places! What kind of reasoning is this for a learned man?” I confess my fault, for these examples do not also prove that the wolf willingly eats the sheep, or whatever of a similar kind he may introduce. I adduced these examples to show that Christ is near, and not in heaven in one place. And yet he explains it as he pleases, and still doubts whether St. Stephen did see Christ bodily or spiritually, and contends that “Christ was seen as a phantom, and not Christ himself.” And this is all true, simply because Oecolampadius says it from his own head, and these explicit words of the Scripture must yield to his imaginings. “This is all an answer to Luther’s book. If I had not done this, people would have required me to introduce Scripture.”

297. But this is not incorrect, and certainly better than Zwinglius has said concerning the passage, John 3, 13, “The Son of man which is in heaven,” in reference to which Oecolampadius acknowledges, that it is rightly said on account of the person, “God is born of Mary, and has descended from heaven,” except that he refers me to the disgraceful exegesis of Zwinglius, in which the *Alloësis* teaches us, among other vain sophistries, to understand *flesh* instead of *divinity*; and the best thing in it is, that people may know how learned Zwinglius is in all kinds of

science. The subject indeed he touches little enough, being prevented by his skill in science.

298. Besides this, Œcolampadius on this passage argues to such extent as to place Christ, in opposition to himself and to all the Scripture, according to his divinity in heaven, and according to his humanity only upon earth. They do not view my principles correctly, and besides they do not understand their own words. If Christ is one person in his divinity and humanity, the humanity must be at the same time on earth and in heaven, as I have already proved in my argument against Zwinglius. For to be one person in God and with God, is far more exalted than to be in heaven. Neither is it true, that Christ according to his divinity was in heaven at that time. Where was he according to his divinity when he became man in his mother's womb? Was he not personally and essentially, according to his divinity also, in his mother's womb and upon earth? This, however, I have discussed abundantly in my second book. But this genius is satisfied to view and to consider every thing wrong, which one may hear or say.

299. Wherefore his comparison is perfectly inefficient, in which he shows, that if one should come down from a mountain, and settle himself in the vale, a person might say, "no one ascends up there, except this one who comes down." For the divinity descends not from heaven, as that man from the mountain, but he is in heaven and remains in heaven, but he is also at the same time upon earth and remains upon earth. We cannot speak thus, however, concerning the one who has settled in the vale: "He is upon the mountain, though he still remains below," as Christ says concerning himself, "The

Son of man who is in heaven." What need is there to multiply words? If the kingdom of heaven is upon earth, the angels are at the same time in heaven and upon earth; Christians are at the same time in the kingdom of God and upon earth, even if we understand by the expression *upon earth*, as they speak of it inmathematically or locally. The word of God indeed is upon earth, so the Spirit was given upon earth; and Christ being king upon earth, his kingdom also must be upon earth, extending over the world,—Ps. 2, 6, "He shall execute judgment and justice in the earth;" also, Jer. 23, 5; 33, 15. Ah they speak childishly and ignorantly of heaven, assigning Christ a particular spot in heaven, as the stork makes a nest upon a tree; and they themselves know not what and how they speak.

300. After this he contends that Christ is not confined to physical points of space, nor is he to be found here and there, but only felt in the soul. Here they are rushing along blindly again, and do not see what I am writing against them. In a word, who confines Christ to a particular spot? Do not the Enthusiasts themselves thus write of him, who locate Christ in heaven at a particular spot, and persuade us to say, *See here, see there is Christ*, Matt. 24, 26? And how do they act, when they direct the people to the Gospel and to their neighbors? Are not their neighbors and the Gospel at particular places on the earth? Is not Christ there then in the believer? He is spiritually there, they say. What does spiritually mean? Does it mean physically, or really? Precisely as if we said that he is physically or visibly in the Eucharist. Are not Christianity and the kingdom of God upon earth coextensive with the world, as the prophets declare? Where are they themselves,

who wish to be the most eminent in the kingdom of Christ? If the kingdom of Christ is upon earth, it is at various places. This I have maintained against the Heavenly Prophets. It grieves them most deeply, that I am always applauding this book, as being unconfuted by them; and still it is unconfuted by them, and it will remain unconfuted. To abuse and to exclaim is not to confute.

301. Here again his juvenile logic fails our *genius*; so that they do not distinguish these words, *to be here*, and *to be there*. For Christ himself clearly explains concerning what he speaks in these words, and how they should be understood, where he says previously, *The kingdom of heaven cometh not with outward forms and gestures, nor can it be said, "see here it is," or "see there," for the kingdom of God is within you.* What is wanting to these perspicuous words, except that no Enthusiast wishes to observe them? "The kingdom of God is in you." Who are these persons, designated by *you*? Are they not upon earth, to speak physically as they speak of them, therefore they must undoubtedly be at various places.

302. Accordingly these words *here* and *there* must be understood in two ways, *loco et more loci*; that is, the *locality* and the *nature of the locality*. In the first point of view, they must be understood essentially or *objectively*, that, *to be here and there*, is for the object to be discoverable and present. For they must allow God indeed to be here and there, and in all places, and allow him to be sought and adored here and there and every where; of this I am well assured. In the second point of view, *more loci*, in the *ordinary manner*, that is, the object does not remain and dwell immovably at

the same place where it is. As Paul says, 2 Cor. 10, 3, "Though we walk in the flesh, we do not war after the flesh." What else does this mean, but that we are in the flesh, and not in the flesh? If we are in the flesh, we are certainly at various places, unless it would not be allowed that flesh is *here* and *there*. But we strive not after the flesh, that is, our mode of being and of acting does not proceed as it is usual to proceed in the flesh.

303. Thus, I might say, we are upon the earth and not upon the earth; that is, we live upon the earth, but we live not in an earthly manner. Again, we are in the world and not in the world; that is, we live in the world it is true, but still we do not live in a worldly manner. As Christ, Luke 24, 44, sits and lives with the disciples, after his resurrection, and yet he acknowledges that he is neither with them, nor living with them. "These are the words," says he, "which I spake unto you, while I was yet with you." What else can this expression *with you*, mean, but in *your way of living, or as ye now live*? Personally and essentially he was present at the moment he spoke, and suffered himself to be touched.

304. Take an example. A traveller may come to Wittemberg and say, "I am at Wittemberg and I am not at Wittemberg." How so? "Thus: physically and essentially I am here; but I am not here in the manner of the Wittembergians, that is, in a Wittembergian manner. For I have no city privileges here. Neither do I foster and support the rights and possessions of the Wittembergians." Thus St. Paul writes also, Phil. 3, 20, *that our πολιτεία, that is, our civil polity or civil mode of living, is not here but in heaven*. Since Christ says, "The kingdom of heaven cometh not with observation," most evidently he acknowledges, that the kingdom

of heaven comes to us upon earth, as he says, "Repent ye; the kingdom of heaven is come nigh unto you," Luke 17, 20; 10, 9; Matt. 3, 2. But it does not come in the manner in which the kingdoms of the world come; for it does not subsist and live in a worldly or human manner, as I have said. Only let this *genius* go to school, and take his *first lessons* out of Petrus Hispanus; this would be highly necessary for him.

305. But here for once he succumbs to Luther, when he introduces the expression from John 4, 24, "God is a Spirit: and they that worship him, must worship him in spirit and in truth." Here now you have a definite answer, that the body of Christ is not at various places, and so not in the administration of the Eucharist. If the *genius* only would answer, he would indeed accomplish a fine thing; but where he passes over in silence, there he is inimical. Well, so heaven is spirit; for Christ is to be worshipped in spirit, that is, in heaven. But how is it possible for him to be at a certain point in heaven? Is spirit also equivalent to particular place? Why not? If our *genius* says it is, it must certainly be so. But how did the blind man act, John 9, 39, who adored Christ upon earth? He certainly committed an error, and Christ was chargeable with folly, in receiving that adoration, or else spirit is an expression equivalent to *being upon earth*. Beloved, you must not laugh,—the *genius* might be incensed, for he is in earnest.

306. But this is still finer. Christ speaks of worshippers, who shall not worship him in Jerusalem nor upon a mountain, John 4, 24, as the woman says to him, John 4, 20, "Our fathers worshipped upon this mountain, and thou sayest we must worship at Jerusalem."

These words also have reference to worshippers; for the woman did not say that God is not on the mountain, nor did Christ say God was not at Jerusalem, or upon the mountain; but this *genius* teaches us that these words have reference to God, that he is not at various places, and that they are not to be understood concerning worshippers.

307. Beloved, what do you think that God means by allowing these Enthusiasts to display such foolishness in the Scripture? Certainly he means nothing more than if he would say, "Beloved child, there shall be no failure in me; I will certainly do enough for thee, and not permit the Enthusiasts to treat of subjects in the Scripture, except in so low, awkward, and frivolous a manner, that if any one should suffer himself to be misled, he would have no excuse, as he would have, had he not been sufficiently warned and protected by me. Voluntarily will he be lost, who follows or believes these spirits, because he cannot do so much, as merely to look and see what foolishness they utter, but snatches it all up, as they say, like a 'filthy beast.'"

308. But we believe that to worship in spirit, is to worship in a spiritual manner, be Christ in heaven, upon earth, in the Eucharist, or wherever he wishes; for Christ contrasts this spiritual worship with mere bodily worship, which the Jews and also our hypocrites so confine to place and time, that it must be in an external manner, as the place and time appointed occur, as if prayer had its reality, power, life, and all virtue from the place or time, as they teach that the obedience is the chief part in these prayers, although they probably do not pray for any thing, or know what they demand. Behold, this is what Christ calls

praying in Jerusalem, and in places, but not in spirit and in truth.

309. I hope now a child can comprehend how forcibly this passage maintains, that the body of Christ may not be in the bread, and that these words, "This is my body," must be understood differently from what they read. Beloved, if they wish to sustain their point, and to confute us, they must certainly attempt it in some other way; for in this way they will drive us still further from them, and we shall be compelled to say, that they certainly do not lay the subject to heart, or else they are employing knavish artifices, because they build so confidently on this uncertain, false, loose foundation.

310. Thus Œcolampadius also stands motionless on this most essential point, he cannot prove that Christ is in heaven only at a certain point, and he will never find an argument, how the two propositions are opposed to each other: "Christ in heaven and his body at the same time in the Eucharist," upon which I have insisted in my little book. They cannot make it appear; this is impossible, and they feel it quite sensibly. For all they boast about teaches us no more than that Christ has ascended to heaven, a truth which no one required to know. But how it happens that therefore the body of Christ is not present in the Eucharist, according to the declaration of the words, "This is my body," he finds silence most effectual to show, fluttering, skipping, or contradicting himself, and catching himself in his own words, as we have seen.

311. And why is it necessary for me to stir up all the dregs of this Enthusiast. I might commit sin in doing so, because I would be robbing myself and my reader of time in this foul work. For though we should

cite all the Scriptures in every passage upon these points, still we should have accomplished nothing more than has already appeared ; we would only give this Enthusiast more space for his unnecessary verbosity, and false interpretation of the Scripture, in doing which he forgets the main subject, and only shows his useless science.

312. For I have said, I say still, and shall ever maintain, that the foundation of their doctrine rests upon the assumption, that the body of Christ has not more than one way to exist, like meal in a bag or gold in a purse, that is, locally. This assumption they must prove to us from the Scripture; what need is there of writing numerous books. Let them show these arguments to you, and then without reluctance admit that they have won ; for believe me, if they could have done it, they would not have kept silent so long. Because then they are so mute on this point, and are beyond measure downright good monks, with good reason do they preserve this silence where they ought to give an answer ; and since in all the numerous books which they have issued, not in a single syllable have they answered this most essential inquiry, it may easily be perceived why they rail, rant, bluster, and boast in this manner, as if the matter were evident, namely, the devil dreads the light, and wishes to put us to silence by blustering.

313. Now, I say, because from this ignorant, blustering spirit no one can obtain a single particle of this necessary proof, I will therefore permit *Geolampadius* also to go on here, and for the last thing only examine this passage, "The flesh profiteth nothing." For as to what he argues so wildly about the external words, may be exposed at some time, when I shall write concerning Baptism,—which may God grant!

314. Well, from the circumstances of this passage, Ecolampadius wishes to prove, John 6, 53, that *flesh* here should be understood as referring to the flesh of Christ, and he does nothing more than give a comparison of a king in a torn robe, which citizens were bound to kiss and would not, but were greatly offended about it. This he calls an answer to me, and a rampart to his iron wall. Behold here this fluttering spirit again; he promised to deduce his interpretation from the circumstances of the text, and gives a comparison of the king. What do we inquire in reference to this comparison? Let it be good, and effect whatever it would effect; but how shall we know that it is appropriate here? We say it is not, and he must prove that it is. But this is not necessary. It is quite sufficient, gracious Lord, if we say so; there it stands, and so I have my answer.

315. After this, he gets along thus: "It is certain that the Jews murmured on account of his flesh, consequently he must have made his reply concerning his own flesh and concerning no other." Is not this an admirable inference, a most indubitable consequence? The Jews murmured about his flesh, therefore Christ must have spoken about his own flesh. This is called a proof from the circumstances of the text! Beloved, why might not any one in this way be able to speak of the flesh of Christ, of his Spirit, or of the Gospel, of faith, or of any thing he wished, and then immediately speak of flesh and blood, or of men? Just as Christ does, Matt. 16, 15, when he speaks with the disciples, and asks, "Whom say ye that I am?" that is, he speaks with them concerning Christ, who was both God and man, and yet immediately afterwards, v. 17, says of ordinary flesh, "Flesh and blood hath not revealed it unto thee." And Paul like-

wise, Gal. 1, 16, where he is writing about his office, says immediately afterwards, "I conferred not with flesh and blood." If the iron wall stands no more securely than that, let any one build upon it who desires to fall: not I,—it is not so good as one made of paper.

316. The circumstances of the text are far more favorable to our own interpretation, if any one, without altercation and with simplicity as it should be done, will attend to them. For I offer no comparison, but the text itself explicitly says, that both the Jews and the disciples were offended at the words of Christ about eating his flesh. Is not this evident? Here I am able to show, and I must say from the circumstances of the text, that Christ had two kinds of hearers: some who were offended and murmured; others who believed and reformed. Now if a teacher had a class who did not rightly understand his instruction, it would be very natural, in order to chastize them, for him to advert to that very misunderstanding, and to say, "Ah! dull brains will not understand it no how," or thus: "An ass never will be a good scholar; new wine must be put into new bottles."

317. Just so Christ may act in this place, when he finds dull scholars; he may address himself to them, and say, "Are ye offended at this?" Here he chastizes their dull understandings, and may well say afterwards, "Ah! the flesh profiteth nothing; the Spirit giveth life." So spirit must here mean spiritual understanding or doctrine, because Christ himself so explains it, and says: "The words that I speak unto you, they are spirit, and they are life." Consequently flesh must convey the opposite sense, and mean a fleshly understanding or doctrine. This explanation, I say, without any comparison, is far

more evidently furnished by the text with all the circumstances, than the sophistry of the Enthusiasts.

318. This argument has been adduced above against Zwinglius, and Œcolampadius employs the same sophistry on the little word *mea*, which Zwinglius employs, and gives no answer. Again, he would also represent my rule as false, as I have said, that where flesh and spirit are contrasted with each other, there flesh cannot be the flesh of Christ; and he does nothing but cite the passage, 1 Tim. 3, 16, "God was manifest in the flesh, and justified in the Spirit." What must I say? I spoke of flesh and spirit standing *contrasted* with each other in the Scripture: so he produces a passage where flesh and spirit are not opposed to each other. And besides he does not prove, that it is to be understood as the flesh of Christ, still must he call this an answer. Well, so my rule stands secure as yet, that flesh here cannot mean the flesh of Christ, and since this stands, their principal argument must be false.

319. With an expression of the Fathers he proceeds thus. I cite their text, and he offers instead of it his own sophistry, and he produces nothing from the text, as I have done, even as he has modified the text in John 6, from his own imagination. Hence they distreſtly let us understand how contemptuously they view mankind, and they believe confidently if they assert any thing, it must be strenuously maintained. Well, I have written against the Heavenly Prophets; I have been answered in no argument, except by their own fancies and sophistries. In reference to my little book against the Enthusiasts, it goes thus with me. They wish to talk a great deal; to answer they are not able, as I have proved quite abundantly in this book. So they may pass along, and

be holy, spiritual, and learned. I have acted according to the advice of St. Paul, and they have been admonished a second time. May God convert them, and protect our adherents from their poison. Amen.

320. But in order that I may render myself perfectly free and independent on these points I must think of my neighbors also, so that they may not suppose that I scorn their science and knowledge. This Enthusiast writes that neither Zwinglius, nor Œcolampadius, nor Carlstadt, nor Luther, nor the Pope, must be considered right; and he makes his text upon the Lord's Supper thus: "My body, which is given for you, is *this*:" where the Evangelists and Paul set the word *this* in front, he sets it last, and insists that it means a spiritual meat. Hence his text stands thus: "My body, which is given for you, is this (understand) *spiritual meat*." Do you ask why they do this, and do not adopt the text of Carlstadt, Zwinglius, or Œcolampadius, if they still mean the same?

321. One may give three different kinds of answers: namely, that it is the will of God, for them to be at variance and opposed to each other, and dissimilar, so that the Holy Ghost may remain unimpeached, and evidently inculpable before all the world, as having done nothing in connection with them, because he is the spirit of union and not of disunion, and every one may be thus warned against these lying spirits. The second answer is in reference to human nature; namely, why should they be so humble as to adopt the text of Carlstadt, Zwinglius, or Œcolampadius, if Carlstadt, Zwinglius, and Œcolampadius themselves are so high minded, as not to adopt each other's text. If they cannot be sufficiently ingenious to construct a special text, like that

one, would it not be a great shame indeed? Beloved, honor is fully as desirable to them as it is to the other three. The third answer is blasphemous; namely, that the Evangelists and Paul were drunk or insane, so that they walked upon their heads, and thus placed that which should be above below, and that which should be in front in the rear, in the text of the Lord's Supper; hence this *genius* must come and restore the text, and improve the Evangelists.

322. The object and reason of this fancy of theirs, is, first that we may put away from our eyes the words "This is my body;" and first consider the matter through the spirit. For he that clings to these words, "This is my body," cannot come to this fancy,—I should say, to this lofty interpretation,—that bread is bread and wine is wine; but he that puts those words away from his eyes, may well arrive at this interpretation. Here then you have an infallible rule, which will direct you better in all truth, than the Holy Ghost himself can direct you; namely, "where the Holy Scriptures obstruct or pervert thy fancy, put them away from your eyes, and first of all follow thy own fancy, so thou canst attain the correct course, all will succeed finely, as Moses teaches, Deut. 12, 8, *Thou must not do what thou thinkest right, that is, thou must do what thou thinkest right.*"

323. This evil spirit boldly comes, and teaches us publicly to disregard the Scripture, as Munzer and Carlstadt also do, who drew their science from their *internal evidence*, and had no need of the Holy Scriptures as regards their own instruction, but to teach others, as an external testimony of their internal evidence. Now whoever believes this notorious spirit of evil, will descend ultimately into perdition. Yet there is no answer

at all necessary, even against this absurdity, but these blasphemers ought to have such a foundation for their faith, since they do not believe Christ.

324. In the second place, the *impanation* of the body of Christ, as they call it, is opposed, he says, to all the Holy Scriptures. What do you think here of this genius? He dares to open his mouth wide enough, for he wishes to be far superior to Zwinglius and Œcolampadius, who do not array the whole Scripture in opposition to it. But hear him: "The Old Testament," says he, "speaks nothing about it, to which, however, Christ refers us, John 5, 39. So the New Testament speaks of his manifestation in the flesh, of which John is a harbinger, and not in the bread. So Christ himself says, *No man knoweth the Father, except through me*, he does not say, *except through the bread*."

325. Here you can perceive how much it corroborates the force of Truth, if these words, "This is my body," be removed from the eyes of men; for how otherwise could this Enthusiast say, that our interpretation is opposed to the whole Scripture, if these words were kept before his eyes? Besides, if these words were bound before his eyes with an iron chain, so that he could not remove them, he would still have another artifice and rule for the truth, namely, he would say, that these words do not occur in the Old Testament. For, their being placed in the New Testament by St. Luke, chap. 22, 19; Matt. 26, 26; Mark 14, 22; Paul, 1 Cor. 11, 24, is a matter of little consequence, as he can readily remove them from his eyes; but God must and should be fettered, so that he cannot place his words when and where he pleases, but where and how this Enthusiast requires him to place them. Now the Enthusiast fixes them and seeks them

in the Old Testament, and God himself did not place them there; therefore the Enthusiast has again overcome triumphantly and beyond a doubt.

326. How can this Enthusiast miss the truth?

Who, indeed, can persuade him from his error, since he keeps these two elegant arts and rules before him: the one being, to cast the words of God from the eyes, where they are found written. The other, if it be impossible to cast them from his sight, to turn to some other place, where they are not written, and then say: "Lo! these words are not standing here; prove to me that they stand here; if you do not, you certainly will have lost; for you must present the words before me in such a manner, that I cannot remove them from my eyes, or cannot turn my eyes from them to another place." This is the way we flesh-eaters should be assailed; this is the way to discomfort our God of bread.

327. Behold here and understand, whether Satan, through his deep malignity, does not abuse and mock us; but still, however, it contributes to the strength and security of our faith, because the luckless spirit keeps prating so unworthily. He knows that we cannot show the words of Christ at the last Supper in the Old Testament; therefore he indicates by his gestures, as if he were desirous to be convinced, if only we could show these words in the Old Testament, imagining that no one sees his gross falsehoods; for since he will not look at the words in the New Testament, but casts them from his eyes, what would he do if we peradventure might be able to show them in the Old Testament? Still more would he then cast them from his eyes, and pretend that the Old Testament is obscure or abrogated; that they should be shown to him in the New Testament; and that the New Testament is the ac-

complishment of the Old.

328. And if every thing were in the Old Testament which we are to believe, what need would there be of the New? Where would have been the necessity of Christ's coming upon earth to teach us? According to this reasoning, I might also say: "Baptism is of no consequence; the mission of the Holy Ghost is of no consequence; the mother of God, though the Virgin Mary, is of no consequence; in a word, no article of the Christian faith could stand. For in the Old Testament we find indeed allusions to the future advent of Christ, but there is not a letter therein, in reference to his having now come, and fulfilled all, instituted baptism, secured the forgiveness of sins, conferred the Holy Ghost, &c. All these things the New Testament has to declare; but this Enthusiast himself must declare what kind of reasons he has for his falsehoods, in order that we, with greater certainty, may take heed of him.

329. Their third position is, that this *impanation* is contrary to the Christian Creed. For faith must have a spiritual object on which to depend; but bread is a material object. From this principle one may also deduce, that Christ was not man upon earth; for his humanity was a physical, and not a spiritual object of perception; consequently, in reference to such a man, no one can believe that he is God without heresy. Again, no one can believe, that our neighbor is a Christian; that man and woman are our parents, friends, or relatives. Again, no one can believe that heaven and earth are the creation of God. The reasons are these: Faith cannot have a physical object for its perception; but these objects mentioned above are all physical. So blind a spirit is this, that he cannot perceive how a phy-

sical object is always presented to faith, under which this faith always perceives and understands another object, as I have proved in my little book with numerous examples, as from Rom. 4, 19, *concerning the body of Sarah*, with other similar examples.

330. Their fourth ground of argument is, that it is in opposition to the nature and character of the words. For the word, *he says*, is not a word of the voice or of the mouth, but the eternal truth of God, which cannot unite itself with bread or a mere creature. It is highly important to prove this argument carefully, in which they so egregiously defame the external word, as being unfit for belief; consequently it is of little force what they prove by it, since it is not proved itself. But of this at another time.

331. Their fifth argument is, that it is in opposition to the priesthood and kingly office of Christ, which the Epistle to the Hebrews teaches. For wherever Christ is, there he is a priest and king. But in the bread he cannot be king; for bread is a created object in the world. Now his kingdom is not of the world. Is not this admirable? Christ's kingdom is not of this world, therefore it is not in the world; for this *genius* makes *of the world* and *in the world* synonymous. Alas! for us poor Christians! who must be in the world, in the midst of death, and under Satan, and our king is confined in heaven, so that he cannot govern or guard us, nor help us, nor be with us; for his kingdom is in heaven and not in the world. Such teachers, so reckless and so insensible, are these Enthusiasts determined to have and no others. Love and gratitude be to God, we know that Christ did not say in the presence of Pilate, "My kingdom is not here below," but thus, "My kingdom is not from hence," John 18, 36. It exists and prevails every where, wherever

he is, in the bread, in the world, in death, in hell, and among devils; but the strength of his kingdom consists not in the strength of bread, of the world, of death, of hell, of the devil, for he receives nothing from these to strengthen his kingdom, as the world and Satan have to do.

332. Their sixth argument is, that it is opposed to the glory of God; for Christ is in heaven, in the glory of the Father, Phil. 2; and he has his throne prepared not in the bread, but in heaven. This argument, like the foregoing, will represent Christ as being in heaven, as in a prison or in the stocks. For it would be a shame, if he must be with us upon earth in all the necessities of sin and of death; it would be better for him to leave us here below with the devil, and amuse himself above with the angels. Is not this a precious thing? It is not in opposition to the honor of God, for him according to his Divinity to be every where, even in hell, but it must be contrary to the honor of God for his body to be in the bread, as if his body were more honorable than his Divinity! Away! away! This is an admirable spirit!

333. Finally, their argument is, that it is opposed to the institution of Christ, and the practice of the primitive churches. "For the words of Christ are *causative* (*Thatelwort*), where he says, 'This is my body,' and they are not *declarative* (*Heisselwort*). For Christ never says, 'If you pronounce these words, then shall my body be present.' " This argument he has stolen from Zwinglius, and it has been abundantly answered already. Thus have we heard this reckless spirit also, and have found no tooth there which could lacerate the words of Christ; none indeed which can invalidate my little book. I have also reviewed my little book against the Heavenly Prophets, and it has been a

subject of astonishment to me, that he has assailed it with scarcely a single word from Scripture, but with his own vain arguments only, and has left it so far altogether unconfuted.

OF THE IDENTICAL PROPOSITION.

334. There is a most degrading and painful point still remaining in reference to this subject, which, it seems to me, no Enthusiast has fairly understood; for they indeed do not agitate the question, or agitate it in a very inadequate manner, and concerning which all that has been said by the Enthusiasts is nothing but mere sophistry. But this subject should with propriety engage the attention of every rational mind, and Wickliff, in his writings, considers it a question of the highest importance, and the high schools have long been at variance about it throughout the world, until they have been constrained to teach, that there is no bread essentially remaining in the Eucharist, but the form only of bread. For an *identical proposition concerning different natures, is equally opposed to the Scripture and to reason*; that is, a proposition asserting that two distinct natures should be but one thing. Were not the Enthusiasts such very poor logicians, they would have discussed this proposition; it would indeed have been worth a discussion, and have led them to avoid that useless discussion about flesh, and Christ in heaven, with other childish nonsense; accordingly we shall here say a few words in reference to this subject.

335. It is indeed true, and no one can deny it, that it is impossible for two distinct substances to be one substance. As that which is an ass cannot be an ox; that which is a man, cannot be a stone or piece of wood. And I am not allowed to say of St. Paul, This is a

physical stone or block ; unless I would desire to make stone and block new words and give new significations, as already remarked. The rational principle in every human being must acknowledge all this, and nothing else can be made of it. If we now come to the subject of the Eucharist with this idea, our reason will be confounded, for it will here discover two distinct substances, the bread and the body, spoken of as one individual essence in these words : " This is my body," at which Reason shakes her head and exclaims, " Ah ! it can never be, that bread should be body ! If it is bread, it is bread ; if body, body ; whichever way you please."

336. Under this difficulty, the Sophists have retained body, and rejected bread, and they say : " The bread vanishes and loses its nature under the repetition of the words, and the little word *this* does not point out the bread, but it points out the *body* of Christ, when the text says, " This is my body." On the other hand, Wickliff takes the opposite position ; he retains the bread, and rejects the body, and says that the little word *this* points out the *bread* and not the *body*. Thus they have brought their acute speculations into conflict with each other, so that the Sophists have to resort to a miracle, to explain how the bread vanishes, and suffers its essence to be dissipated.

337. Now I have been teaching all along, and I still teach, that this controversy is unnecessary, and that there is no great consequence in the matter, whether bread remains or not. Yet I maintain with Wickliff, that bread remains there ; on the other hand, I maintain with the Sophists, that the body of Christ is present ; and thus in defiance of reason and the most acute logic, that it is very possible for two distinct substances to be

and to be called one essence. And this is my reason : first, that in the contemplation of the word and works of God, we should surrender our reason and our human wisdom, as St. Paul teaches, 2 Cor. 10, 5, and suffer these to occupy, to lead, direct, teach and sway us, in order that we may not become the judges of God in his words. For we shall certainly fail in our decisions upon his words, as the 51 Psalm shows.

338. In the second place, we should now surrender ourselves, and acknowledge that we do not understand his word and work ; that we are satisfied, and speak about his work with his words in simplicity, as he has previously prescribed and dictated to us to speak, and not with our words, as if these were better and more agreeable than his to speak ; for we shall assuredly fail, if we do not speak after him with simple docility, just as he previously speaks them to us, like a young child repeating after his father the Creed, or the Lord's Prayer. For here with all due submission, we should simply adhere to and follow the words, without any caviling. For since the words of God stand here (" This is my body ") perspicuously and plain, ordinary, well known words, which contain no figure, either in the Scripture or in any language, we must embrace them in our faith, and cause our reason to submit and surrender, and repeat them, not as acute sophistry would dictate, but as God utters them beforehand.

339. Now if the *identical proposition* should make it appear inadmissible in Scripture or in reason, for two substances to be one thing, or that one substance can be another, as has been already said, a stone is not wood, water is not fire, even in the Scripture ; accordingly it must be opposed to the

word of God, and the articles of the Creed, that one thing can be another thing different from what it is, and bread must be bread, and cannot be body, you must answer, that it is not opposed to the Scripture; it is not opposed to reason and strict logical argument; but that they imagine it to be opposed to the Scripture, to reason, and to logic, for they do not take a proper view of it. We must prove this by examples, in order that people may better understand, first from the Scripture, and secondly out of our common dialect.

340. The abstruse article concerning the holy Trinity teaches us to believe and to say, that the Father, Son, and Holy Spirit, are three distinct persons, yet they severally constitute one God. Here the expression is employed in reference to the unity of the Godhead, that they are threefold, as three persons, which is far more abstruse, and more directly opposed to the dictates of reason, than to say that wood is stone; for certainly wood does not possess in itself so entirely an individuality of essence, as the Godhead; and then, wood and stone are not so entirely unmingled and undistinguished as the persons are. Now if it is possible here for the unity of nature and of being to cause us to speak of distinct persons, and yet a single individual Being, it certainly cannot be opposed to the Scripture nor the articles of the Creed, for two distinct things to be called, or spoken of, as a single being or substance, as bread and body. If this consideration, however, is too transcendental, let us bring another before us.

341. I point to the man Christ, and say: "This is the Son of God," or, "This man is the Son of God." Here it is not necessary for the humanity to vanish or be annihilated, in order that the little word *this* may point to God and not to man, as on the subject of the Eucha-

rist the Sophists imagine concerning the bread ; but the humanity must remain ; yet man and God are far more separated from each other, and far greater is the disparity between them, than bread and body, fire and wood, or an ox and an ass. Who brings it to pass here, that two distinct natures become one Being, and one may be spoken of for the other ? Doubtless it is not the essential unity of the natures, for there are two distinct natures and beings, but it is the personal union. For although there were not one being according to the natures, there still would be one being according to the persons, and hence arise two kinds of union and two kinds of being, as a natural union and a personal union. From the personal union arises this proposition : " God is man, and man is God." Similarly from the natural union in the Godhead arises this proposition : " God is the Father, God is the Son, and God is the Holy Ghost ;" and *vice versa* : " The Father is God, the Son is God," &c.

342. Here then we have two unities, one natural, the other personal, which teach us, that an *identical proposition* is not contrary to Scripture, or that two distinct beings may be called one Being. If we desire to examine this further, Ps. 104, 4, says, " Who maketh his angels spirits, his ministers a flaming fire." Here also are two kinds of being, angels and spirits, ministers and fire, as in the Eucharist bread and body, still the Scripture here represents the two beings as one, and it says, " He maketh his angels spirits, and his ministers a flaming fire," just as he converts his body into bread ; so that we can say of this spirit and flame, that it is an angel, and the Scripture also says that whoever sees this wind or flame, sees an angel. Now, no one, indeed, can see an angel in his natural state, but only in flame or in luminous

form, nor must this bright form vanish, when any one points and says, "That is an angel;" as the Sophists reduce the bread in the Eucharist to nothing, but it must remain.

343. Now here again is a union of two distinct beings, namely, of an angel and of flame: I know not how it is to be called. It is not a natural unity, as in the Godhead, Father and Son are one nature; nor is it a personal unity, as God and man are one person in Christ. Let it, for instance, be called a *coefficient unity*, because the angel and his form accomplish one work. Still, however, the Scriptures here declare, that Abraham and Lot saw angels, they heard them, they sat with them at meat, and entertained them, Gen. 18, 2. Gideon and Manoah saw and heard angels, chap. 19, 1; David and Daniel saw and heard angels, Judges 6, 12; Mary, at the grave of Christ, saw and heard an angel, Matt. 28, 5; and so in many other instances, in all of which, however, no angel was seen according to his nature, but only according to his form and lustre; and were some person to point to one, he would have to say, "That is an angel," and still the word *that* would designate the form only of an angel.

344. If now the acute Wickliff and the Sophists will present the identical proposition, in order to prove that two distinct beings cannot be but one thing, nor that one thing can be called another, but either the form must remain without the angel, as Wickliff contends, or the angel without the form, as the Sophists will have it, we make no further inquiry. The perspicuous Scripture and the visible work of God stand there, showing that God converted his angel into a flame, and the flame is the angel, if one points to it and says, "That is an angel," in consequence of the *coefficient unity*, so that two

beings have become one; as in Christ, in consequence of the personal union, God and man are one being. In this manner, too, we must speak in reference to the Eucharist: "This is my body," although the word *this* designates the bread; for a union has taken place between two distinct substances, as will appear from what follows.

345. In the fourth place, the Evangelists write that the Holy Ghost came upon Christ in the form of a dove, at the river Jordan, John 1, 32. Again upon the disciples on the day of Pentecost, in the form of wind and fiery tongues, Acts 2, 2, seq. Again, on mount Tabor in the form of a cloud, Matt. 17, 5. Here Wickliff and the Sophists may display their wisdom, and say, "This dove was there without the Holy Ghost, or the Holy Ghost without the dove." We say in opposition to both views, that if one would point to the dove, he might say with strict propriety, "That is the Holy Ghost," because here the two distinct beings, as Spirit and dove, have in some degree become one being, though not naturally, or personally. Well, probably they are a *formal* union, because the Holy Ghost desired to exhibit himself in such a form, and the Scripture here freely expresses itself, that whoever would see this dove, sees also the Holy Ghost, John 1, 33, "Upon whom thou shalt see the Spirit descending, and remaining on him."

346. Why then should we not much more say in reference to the Eucharist, "This is my body," although bread and body are two distinct objects, and the word *this* points to the bread? For here, too, there has taken place a union between two objects, which I will call a *sacramental* union, because the body of Christ and the bread are given to us as a sacrament; for there is not

a natural or personal union as in Christ, which is perhaps a different union, from that of the dove with the Holy Ghost, and the flame with the angel, yet it is in truth also a sacramental union.

347. Accordingly, it has been said with the utmost propriety, that if a person, referring to the bread, remarks, that it is the body of Christ, and whoever sees the bread beholds at the same time the body of Christ, his assertion is correct and true; as John said he saw the Holy Ghost, when he saw the dove. Thus also it is correct to say, whenever any one takes the bread, that he takes the body of Christ; when he eats the bread, that he eats the body; when he presses this bread with his teeth and tongue, that he presses the body of Christ with his teeth and tongue; and ever true will it remain, however, that no one beholds, handles, eats, or masticates the body of Christ in that visible manner in which one eats or masticates other flesh; for whatever is done to the bread, is well and properly attributed to the body of Christ, in consequence of the sacramental union.

348. Hence the Enthusiasts have acted improperly, as well as the Glossary on the ecclesiastical law, where they censure pope Nicolaus for forcing Berenger to this confession, namely, compelling him to say, that he ground and pressed with his teeth the real body of Christ. Would to God, that all the popes were constrained to speak in a manner so becoming a Christian on all subjects, as this pope constrained Berenger to speak. For it is indeed the design of God, that whoever takes and eats this bread, shall take and eat the real body of Christ, and not mere bread only, as Wickliff teaches; for this bread is the body of Christ, just as the dove was the Holy Ghost, and the flame the angel.

349. Their unseasonable logic has betrayed the acute Wickliff and the Sophists, because they have not previously studied their grammar or science of words. For if one desires to understand logic before he is acquainted with grammar, to teach before he hears, to judge before he can speak, assuredly nothing good can come of it. Logic teaches very correctly that *bread* and *body*, *dove* and *Ghost*, *God* and *man*, are distinct natures or substances; but these men ought beforehand to hear grammar to aid their comprehension, which teaches us in all languages, when two distinct substances are united in one, to designate these two substances by a single term, and since we refer to the union of the two substances, we must speak of both with a single term.

350. For instance, as God and man constitute a personal being in Christ, therefore both must be spoken of as follows: "He is God; he is man." Again, as to the dove, John 1, 22, "That is the Holy Ghost; that is the dove." Again, as to the angel, "That is a spirit; that is an angel;" "This is bread; this is my body." And sometimes, again, one is spoken of for the other, thus: "Man is God; God is man;" "the dove is the Holy Ghost; the Holy Ghost is the dove;" "the spirit or the flame is the angel; the angel is the flame;" "The bread is my body; my body is the bread."

351. For here we are not speaking of the object as being constituted of distinct ingredients, and twofold in its nature, after the manner in which Wickliff and the Sophists make so improper an application of logic, but we are speaking of the object as a unit, after these distinct substances have become one, each one in its own character. For it is an evident truth, that these distinct substances have truly so united into

one, a new individual substance having been constituted by this combination, according to which they are called with the strictest propriety one substance, although each one in its separate condition constitutes a distinct substance; this circumstance has deceived Wickliff and the Sophists; and they discussed the parts of a unit, in reasoning upon the entire unity.

352. This mode of speaking about distinct substances as of one substance, the grammarians denominate a *Synecdoche*; and it is a very common figure, not only in the Scripture, but also throughout our general literature. As if, pointing to or proffering a bag or a purse, I should say, "This is a hundred guilders," in which expression, the gesture and the word *this* has reference to the purse; but because the purse and the gold constitute in some measure one compound mass or lump, the gold is also indicated at the same time. In this manner, I lay my hand on a cask, and say, "This is Rhenish wine; this is Welsh wine; this is red wine." Again, I take a glass and say, "This is water; this is beer; this is ointment." In all these expressions you discern how the little word *this* indicates the vessel; and yet because the liquid and the vessel constitute in some measure one object, it designates at the same time, indeed principally, the liquid.

353. Thus have I given an example above also. The man who wounds the son of the king in the hand, is condemned for wounding the son of the king, because the hand is identical with the son of the king, that is, it is a member of his, although it possesses in itself a distinct individuality, as a hand; for a hand is certainly not a human body. Here will also apply my illustration of the heated iron, quoted from St. Augustine, in which the Enthusiasts have felt great perplexity,

and have not yet been able to refute it. For be the degree of heat whatever it may, it is correctly said in every language, that the object is fire and it is iron.

354. Now if the acute Wickliff and the Sophists should here burst into a laugh, and say, "You show me a purse, and say it is a hundred guilders; how can a purse be a hundred guilders?" again, if he should say, "You show me a cask, and say it is wine: friend, a cask is wood, and not wine; a purse is leather and not gold;"—the children would also laugh at it as at the nonsense of a clown or a jester. For he divides the two united substances from each other, and seems determined to speak concerning each separately, though we are still considering those expressions where the two substances are supposed to be combined. For the cask is here no longer merely wood or a cask, but it is wood with wine, a wine-cask; and the purse is no longer merely leather or a purse, but it is leather with gold, a purse of gold. But if you divide this complex idea, considering gold and leather separately, each substance is doubtless an individual in itself, and we must then with propriety speak of each distinctively, thus: "This is gold; this is leather; this is wine; this is a cask." But while you regard them in connection as a whole, you must speak of them conjointly, pointing to the cask and the purse, and saying, "This is gold; this is wine;" in consequence of the unity of the object. For we must not attend to what these acute sophists pretend, but attend only to the expressions, and examine what is the mode, the usage, and the custom of speaking.

355. For since this mode of speaking is common in the Scripture, and in all kinds of composition, the *identical proposition* is no obstacle to us in the Eucharist.

There is even no *idetical* proposition there, but it is merely a dream of Wickliff and the Septuagists. For although body and bread are two distinct substances, each one independent in itself, and where they are considered separately, certainly neither can be taken for the other, yet when they are combined, and become one entire substance, they then lose their distinctive characters, so far as they constitute one distinct object, and as they actually become and are but one thing. Thus the object is then called, and spoken of as, one definite object, so that there is no necessity for one of its constituent parts to disappear and yield, but both bread and body remains, and it is properly said, in consequence of the sacramental union, "This is my body," designating the bread by the little word *this*. For it is now no longer mere bread from the oven, but flesh-and-bread, (*Fleisches Brod*), or body-and-bread, (*Leibs Brod*), that is, a bread which has become identical, one sacramental substance, with the body of Christ. So also with the wine in the cup: "This is my blood," with the little word *this* designating the wine. For it is now no longer common wine in the cellar, but blood and wine, (*Blutswein*), that is, a wine which has become a sacramental substance with the blood of Christ. Let this be sufficient for our friends on this part; the others are taught by their leader to esteem nothing, except that which he thinks proper for them.

THE SECOND PART.

356. We desire now to bring the passages of the Evangelists and of St. Paul before us, in order to strengthen our conscience, and first you should accept the Enthusiasts' own confession. For they acknowledge and must acknowledge, that our interpretation is as the

words naturally read in themselves, and that to speak according to the purport of the words, our interpretation is right beyond a doubt. But they contend that the words should not be understood as they read. This acknowledgment, I say, you ought to accept. For this is just equivalent to half a victory. Because they now acknowledge that, if the words were to be understood as they read, our interpretation would be right, they acquit us by their own evidence. First, that we need not prove our interpretation farther than to relate the words as they stand and read. This is one thing which you must well observe. Secondly, they burden and fetter themselves with two immense tasks or duties; one is, that they are bound to show why the words should not be understood as they read, but otherwise; the other, that they must substitute instead of these words a different set of words, and a different text, which will be indubitable, and upon which one may rest assured. These two things they have not done as yet, and especially the second they have not undertaken to do, as we have all along been stating and proving, by which they constrain us to remain satisfied with the sense which the words convey as they stand, and bring themselves to shame with their indeterminate falsehoods.

357. Secondly, you know, and you ought to know indeed, that our text—"This is my body"—is not of men, but of God himself, from his own mouth, spoken and written down in these very letters and words. But the text of the Enthusiasts—"This signifies my body," or, "This is the sign of my body"—is not from God, spoken in these letters and words, but from man only.

358. Thirdly, you have already heard that they themselves are all the time in great uncertainty as to

their text, and no one of them as yet has substantially proved his conception of the text, that it must certainly and assuredly stand as they have placed it, and they will never be able to produce an indubitable text. But our text is certain; it is evident that it should and must stand thus, as the words read, for God himself has placed them so, and no one dare to retrench a single letter from it, or to add a single letter.

359. Fourthly, you know that they are at variance, and make many discordant texts out of these words, so that they are not only in a state of uncertainty—which ought to be enough of Satan—but are also opposed to each other, and must impeach one another with falsehood. But our text is not only certain, but also single and simple, and adopted among us all.

360. Fifthly, even admitting that our text and interpretation are also uncertain and obscure—which is not the case—as well as their text and interpretation; you still have, however, this one noble provision, that you are able to abide by our text with a good conscience, and express yourself thus: “If I must then have an uncertain and obscure text and interpretation, I will have that one, which has been spoken from the mouth of God himself, rather than have one which has been spoken from the mouth of men. And should I be deceived, I would rather be deceived by God, were it possible, than by men; for if God deceive me, he will satisfactorily answer it, and restore me to the path of truth. But men will never restore me, if they have deceived and led me to hell.” This confidence the Enthusiasts never can possess. For they are not able to say: “I would rather depend on the text, which Zwinglius and Oecolampadius have discordantly expressed, than upon

that which Christ himself has harmoniously expressed."

361. Accordingly you will be able freely to address Christ, both in the hour of death and at the final judgment, thus: "My beloved Lord Jesus Christ, there has arisen a great controversy about thy words in the last Supper. Some wish them to be understood differently from their natural import. But **because they teach** nothing with certainty, but only pervert the sense and render it dubious; nor are they able or willing in any way to prove their text, I determined to rest satisfied with thy text, as the words read. If there is any thing obscure in them, it was thy design to leave them obscure; for thou hast given no other explanation of them, nor commanded any to be given. **No one can find in the** Scripture, nor in any composition, that *is* is equivalent to *signifies*, or *my body* equivalent to the *sign of my body*.

362. Now if there be an obscurity in the words, thou wilt readily excuse me for missing their true design, as thou didst thy disciples, when they did not fully understand thee on many points, as when thou didst announce thy suffering and thy resurrection, and they understood thy words, as they were spoken, and made nothing else out of them. As thy beloved mother also did not understand, when thou saidst to her, Luke 2, 49, 'I must be about my Father's business,' and with simplicity she received the words in her heart, and made nothing else out of them. Thus have I also rested upon these words of thine—'This is my body;' and I have made nothing more nor less out of them, nor suffered it to be done, but committed and presented them unto thee, if any thing obscure should be in them, observed them as they

read, especially since I discover that they do not come in conflict with any of the articles of the Creed." Behold, no Enthusiast will dare to speak thus with Christ, I know perfectly; for they are undecided and at variance in regard to their text.

363. For I have tried,—even if there were merely bread and wine in the Eucharist,—and if I should still try with pleasure how I might express the fact, that the body of Christ is in the bread, I could, however, really say nothing more clear and distinct than this: "Take, eat, this is my body." For if the text stood thus: "Take, eat, in the bread is my body," or, "With the bread is my body," or, "Under the bread is my body," then would it have begun to rain, to hail, to snow enthusiasts, who would exclaim: "Behold there, do you hear; Christ does not say, 'This bread is my body,' but 'in the bread, with the bread, under the bread is my body;'" and then they would exclaim: "Oh how gladly would we believe if he had said, 'This is my body,' which would have been perspicuous and plain. But now he says, *in the bread, with the bread, under the bread*, and it will not follow thence that his body is present;" and thus there would have been a thousand evasions and prevarications devised about the words *in, with, under*, with greater plausibility and much more obstinacy than now.

364. Yet they dare to say: "Where does it stand written that the body of Christ is in the bread," just as if they were ready to believe, if we could prove it, and still will not believe, when we have proved invincibly that "the bread is the body of Christ," which indeed is expressing more forcibly and more perspicuously the presence of his body, than this text: "In the bread is

my body." But they act deceitfully, and pretend that God must furnish a text, such as they may direct him; and if he would do so, they would still not receive it, inasmuch as they do not receive this.

365. Now since we have proved with sufficient force, that neither the figure of Zwinglius, nor the emblem of Œcolampadius can be sustained, we have in doing so, maintained every text in reference to the Eucharist, so that it must allow our interpretation as the words read. And although I have abundantly discussed these texts in my little book against the Heavenly Prophets, and nothing to the present day from the Enthusiasts has appeared in opposition to my arguments there, except barren, frivolous sophistry from their own imaginations, without a single quotation from Scripture, but constructed entirely upon their own figures and emblems, and now all this together with their figures and emblems, has fallen to the ground, and my book maintains its force, as you yourself may read and infer from the sections, G. H. I. K. &c., I will, however, discuss the same texts again successively, in order to confirm our interpretation.

366. St. Matthew is the first, who says, chap. 26, 26, 27, "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take, eat; this is my body.' And he took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.'"

367. These words were spoken by the mouth of God, although the Enthusiasts do not value them more highly than if they had been spoken by a common vagrant or inebriate. For Zwinglius in one passage betrays uncommon resentment against us, and says, "We stand

out obstinately on *five poor wretched words*. All this he does from his skill in Rhetoric! If one were maintaining a bad cause, and his opponent were to wound and alarm him with the perspicuous truth, he should push it away with his hand, wipe his mouth, and say, "That is nothing; it is not worth an answer; it is only five poor, wretched words." But by this he can mean nothing less than that God is an idol, and that all the world are mere stocks and stones, who are quite willing to acquiesce when they hear these expressions of disdain. For the rhetoric of Zwinglius accords here excellently with that genius in Silesia, that we must remove these words from the sight, and reject them as poor, wretched words; they will then secure the victory, and discover the indubitable truth, which must be the clear ground of explaining and understanding these perspicuous words.

368. But we poor, insignificant flesh-eaters, are struck in the mean while with astonishment, how it comes to pass that this braggart, this mighty stormer of Satan's kingdom, should be able to allege nothing against these five poor, wretched words, except a shameless, open, presumptuous volley of abuse. If to abuse be sufficient for the determination of truth, then Satan may reasonably be considered the God of all gods. But with such arguments they prove contrary to their design, what kind of a spirit they have, and how clearly they esteem the word of God, since they abuse these precious words as poor and contemptible, that is, they do not believe they are the words of God. For if they believed that they are the words of God, they would not call them poor and contemptible, but even esteem each syllable and letter more valuable than the

whole world, and tremble and do reverence before them as in the presence of God himself. For whoever scorns a single word of God, certainly esteems none very highly. Were they, however, thus to abuse our interpretation, or any misconception of ours, and not the word of God himself, it might be at least tolerable. But now what shall we do with those, who regard these words not as contemptible, but as divine, mighty, and worthy of reverence? What must we do? They must also be regarded as contemptible fools, who are not able to disdain these words, nor cast them from the sight.

369. For since *is* here ~~is~~ not figurative, and *my body* cannot be proved to be the *sign of my body*, and the expressions, "the flesh profiteth nothing," "Christ is seated in heaven," do not constrain us to adopt that sense, and no reason can ever be given to understand the words differently from the sense they naturally convey, as we have already heard, we must rest satisfied with them and adhere to them, as the most perspicuous, the most indubitable, the most infallible words of God, which can never betray us, or suffer us to be betrayed. For it is said with the utmost possible simplicity—"This is my body; this is my blood of the new testament,"—so that, if we should collate all the expressions and words in the world, it would be impossible to find or to select a more simple expression from them all. It was impossible for Christ to speak with greater simplicity concerning his body and blood, than thus: "My body," or "This is my body; this is my blood."

370. Now, as to the Enthusiasts pretending that Christ did not say, "In the bread is my body," or, "If you repeat these words, my body shall be present,"—this all amounts to nothing. Let them take their choice of

expressions, and endeavor to speak with greater simplicity on this subject. If Christ had spoken thus: "In the bread is my body," they would have had much more reason for their opinion, and they might have pretended, that Christ is in the bread in a spiritual or figurative manner. For if in these words—"This is my body,"—they have been able to find a figurative expression, how much more would they have been able to find a figure in these words—"In the bread is my body?" And this they would have done besides with greater plausibility; for the expression is more definite and perspicuous, if I say, "This is my body," than if I say, "In this is my body."

371. But if Christ had spoken thus: "If you shall speak these words, my body shall be present," they would soon have come forward with their reasonings: "Yes indeed, friend, Christ did not say, 'This bread is my body,' but he said, 'My body shall be present.' Now he is altogether able to be present, and yet the bread need not be his body." Behold, what an admirable argument they might have advanced here! But if he had said thus: "When ye shall pronounce these words, then my body shall be present in the bread," then they would have said, "Yes, the body of Christ is certainly present in the bread, but not *essentially*, only spiritually or figuratively." If he had expressed himself thus: "When ye shall pronounce these words, then shall my body be present *essentially* in the bread," they would have replied again, "Yes, certainly, his body is present essentially in the bread, but *essentially* must be understood in this manner concerning the body of Christ, namely, Christ has an essential body, and not such a one as Marcion imagined; this essential body is certainly

present in the bread, but as in the emblem and not really present."

372. The result of the whole is, that if God would give them the choice to fix upon a text, they would never fix on one so indubitable as this is; but they would always be finding more and more deficiencies or redundancies in it than they find in this one. Hence whoever will not suffer himself to adhere to this text according to our interpretation, would never suffer himself to adhere to any text. Now it is very certain indeed, that the Enthusiasts have resolved among themselves that they will not be subjected to this text. This is proved by the fact, that they have in various points mutilated and abused this text. One wishes to take refuge in the word *τοτε*; another in the word *is*; a third in the expression *my body*; another in this or that, like the fishes that broke St. Peter's net; and they adduce arguments so desultory and weak as to be far more uncertain and obscure than this text. And it is all a false and frivolous pretence, that they demand a surer, simpler, clearer text. For they are conscious, that no text could be framed to be clearer, or more indubitable, even if they had the choice to prepare one; but because they feel, that this text is too plain and certain, they wish to beguile us altogether, in order that we may frame another, in which they might be able to find defects or redundancies far more numerous, and thus enjoy the appearance of having subverted a plainer text than the one which we find in the Gospel, which would then become entirely unavailing. No, Satan, you can do nothing in this way. You must submit, you are obliged to surrender to this text, and nothing can secure you from it.

373. In St. Mark is another passage, chap. 14, v.

22, 23, 24, which says: "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many."

374. From this text Carlstadt has drawn his first conjecture concerning $\pi\alpha\rho\iota$: because Mark here speaks as if the disciples had all drunk out of the cup before Christ said, "This is my blood;" that by this he immediately afterwards refers to his own blood while sitting, because the cup was already exhausted. This explanation, however, has long ago been rejected and become obsolete. For not only the other Evangelists and St. Paul have written to the contrary, but St. Mark himself, where speaking of another part of the sacrament, he does not write, that the disciples had eaten the bread, and then that Christ said, "This is my body." Whence the expression in reference to drinking, must be judged of according to its order, if the other Evangelists, and Paul, and St. Mark himself, coincide in the expression concerning the eating: for he cannot be opposed to himself, and opposed to all the others.

375. I wonder, too, how it comes to pass, that St. Mark only writes this sentence, "And they all drank of it;" and does it, too, precisely in the order, which Matthew writes in his text, "Drank," so as to render it highly probable, that St. Mark has been altered, and $\pi\alpha\rho\iota$ inserted here; for if $\pi\alpha\rho\iota$ would stand here, the text would be the same text with that of Matthew. The text of Mark is accustomed in other respects to coincide with that of Matthew. This I leave to

where Matthew writes prior to all others, "Drink ye all of it," and where Mark writes also prior to all others, "They all drank of it," these sentences were so written, because both Evangelists wished to indicate how the disciples had all drunk out of this cup; not in consequence of thirst, as their previous acts of drinking had very probably occurred, when the cup was filled more than once before it had gone around; but that they had to pass *this* round, and thus drank moderately out of it, so that they all had an opportunity to drink out of it. To the same import, Luke also writes that Christ in this manner passed around the last drink before the institution of the Eucharist, in order that they all might drink out of one cup, where he says, *Divide this cup among you*, Luke 22, 19. As if he would say, "There were indeed more cups on the table, out of which each one drank as it set before him; or one cup was filled more than once; but this cup was passed around at the last, so that all might drink out of the same, whereby a farewell was given to the old Paschal Lamb."

376. Thus in reference to this particular cup, Matthew and Mark also may be understood, by conceiving either that each of the disciples had a cup before him on the table, or that there were more cups than one. But here now, when he was about to give a new, peculiar drink of his blood, he commands them all to drink out of this one cup; and thus by reaching forth and with a peculiar gesture, Christ took his own cup, and gave them all to drink out of it, in preference to all the other cups which were on the table, enabling them in this way the better to observe, that this was to be considered a peculiar drink, superior to all the others which had been given during the repast. For he could readily, indeed

he must, have so distributed the bread, that each one had a piece before him. But he could not distribute the wine in this manner; he must have left it in one cup for them all, and then intimated by his words, that it was to be a drink in common for them all, and not to be placed before and drunk by one, or two, or three only, as the other cups on the table had stood free to each one as he wished.

377. Thus doubtless by these gestures he obviously wished to distinguish his Supper from the Paschal Supper. First, in giving the farewell drink, as Luke writes: By this he excites the attention of his disciples, so that they are forcibly led into the following reflections: "What can be his object in giving the last drink from his own cup? Not till this moment has he acted thus at table." Especially as St. Luke writes, *With his own words he declared this the last*, and said, "I say unto you, that henceforth I shall not drink of the fruit of the vine, till the kingdom of God come:" as we shall hear.

378. Secondly, in taking in his hand a particular loaf, in preference to all other bread, blessing and breaking it after this last drink, which necessarily caused them to think: "How! does he intend to eat again, though he has given the last drink?" Thus they were naturally induced to observe narrowly what he was doing, and to listen at what he said. For he had not acted thus at the table with the other bread in the celebration of the Paschal Supper, but now, after the Pass-over and the last drink, he institutes a new Supper, and says, *It is his body*. Here they keep silent, and believe with simple humility: not one of them asks *how the bread can be his body*.

379. Thirdly, in giving his own cup, and commanding all to drink of it, he must also have awakened their attention, because he had not acted thus before with any other cup; and when he said, "It is my blood," once more they became silent and believed. For they surely had reason to think, that what he said must be true. Because they saw, that by this new gesture after the conclusion of the first Supper, he was commencing anew, was giving thanks anew, was pronouncing the benediction anew, and then that he took a particular loaf, which he divided among them all, and conveyed his own cup around to them all, and concluded this Supper with one loaf and one cup. Here again they had good reason to think, that he knew well what he was doing and saying, so that it would demand no inquiry, although they saw that it was a new and a different Supper.

380. In fine, they had eaten the Paschal Supper in a manner which proved that he had not commanded them to eat or to drink, nor had he laid or placed it before any one, but each one had eaten and drunk as it stood before him, as Matthew and Mark say, "When they had eaten, he took the bread," &c. But now the repast proceeded quite in a different manner. He selects and takes up a certain peculiar loaf, pronounces thanks over it, breaks it himself, and divides it among them, lays it before them, commands them to eat, and then adds, "This is my body, which is given for you." In the same manner he acts with the cup. He selects and gives them a particular cup for all. Of the other bread he did not command them to eat, nor of the other cups to drink, he neither laid nor set any thing before each, as he did in this case. By all this he wished to intimate, that this bread and wine were not mere bread and wine, such as

they had used during the Passover; but quite a different, a peculiar, a nobler repast, namely, as he himself expressed in his own words, "His body and his blood."

381. Thus we have seen that Matthew and Mark agree, and both with simplicity utter the same words, with the exception that Matthew subjoins this clause to the end of his sentence, "for the remission of sins." Again, Mark says, speaking of the bread, "He blessed it;" while on the contrary the others every where say, "He gave thanks," as Mark himself says, speaking of the wine; so that he appears to me to use "bless" and "give thanks" in the same sense. This, however, I shall leave to those who find pleasure in troubling themselves with such niceties.

382. It is however more necessary to observe, that because the Evangelists all so harmoniously set down these words in their simplicity,—*"This is my body,"*—any one may conclude that there is certainly no figure of speech in them, nor any trope or figure of thought. For had there been a trope in the idea, some one of them certainly would have indicated it in a letter at least, so that a different text or interpretation might have ensued. Just as they do on other subjects, where one of them frequently inserts, what another omits, or expresses it in different words; as Matthew writes, 12, 28, that Christ said, "If I cast out devils by the Spirit of God," &c., while Luke writes it thus: "If I with the finger of God cast out devils," Luke 11, 20; and where Mark says, "One brought forth thirty-fold, one sixty-fold, one a hundred-fold," Luke says merely, "And it brought forth fruit a hundred-fold;" and there are numerous other passages, where one explains another, or expresses himself differently.

383. But in this sentence, they harmonize all the time with perfect uniformity, and not one of them suffers himself to alter a single letter, as if they would exclaim with one consent, "No man can speak differently, with greater simplicity, and with greater certainty concerning it, than thus: 'This is my body;'" though Luke and Paul have things far different to say respecting the cup, than Matthew and Mark, as we shall hear. Because, then, four witnesses stand before us, and all equally agree in their words, we can submit ourselves to their testimony, with assurance and security, reposing our opinions and belief upon them. For if God says, *In the mouth of two witnesses there shall be truth*, Matt. 18, 16, how much stronger should these four witnesses be, than all the fallacies and loquacity of the Enthusiasts? They dare not assert indeed, that Matthew, Mark, Luke, Paul, are not so learned, holy, pious, and spiritual, as themselves and their adherents. But if they consider the language of these witnesses ambiguous, the language of the Enthusiasts must be much more ambiguous, especially since they disagree among themselves, not one of their texts being of settled authority, nor indeed can it be so. But these four witnesses in their texts agree even in every letter. In this manner I speak with our adherents. For the Enthusiasts can readily reply in all difficulties, because they have no Scripture, but they have the boldness to utter the most naked sophistries out of their own imaginations.

384. The third passage is in St. Luke, 22, 19, 20: "He took bread, and gave thanks, and brake it, and gave it to them, saying, 'This is my body, which is given for you; this do in remembrance of me.' Likewise also, the cup after Supper, saying, 'This cup is the new

testament in my blood, which is shed for you.' ”

385. Whoever is willing to receive instruction, will find abundant satisfaction on this subject in St. Luke, so forcibly and elegantly does he speak concerning the Eucharist. First, he describes the last Paschal drink of Christ, as above remarked, and says :

386. “He took the cup, gave thanks, and said, ‘Take this and divide it among yourselves ; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.’ ” Here Christ testifies that this shall be his last drink of wine upon earth with his disciples ; but immediately after he gave the cup of wine of the new Supper. Now, if there be nothing but mere wine in the new Supper, how is it true then, that *that* should have been his last drink,—that he will drink no more wine ? If that was the last drink of wine, this then cannot be mere wine, which he afterwards gave to drink. If it is not wine, it must be that which he mentions, namely, his blood, or the new testament in his blood. Thus St. Luke in this passage powerfully evinces, that there cannot be mere wine in the holy Supper of Christ.

387. Here you might ask, “Who knows indeed whether Christ spoke these words concerning the last drink before or after his Supper ? For Luke writes, *these words he spake before the Supper* ; but Matthew and Mark write as if he spoke them *after* the Supper.” Well, this question depends upon the circumstance, which of the Evangelists observed the true order of events in his description. If Luke has observed it, then the difficulty is solved, our interpretation is right, and the Enthusiasts are defeated,—a conclusion which is indubitable. Or, if the Enthusiasts feel any doubts respecting it, we

are still certain that we are right, which is enough for us.

388. Now from appropriate descriptions and events in the Evangelists, let us learn which of them observes the real order of events in his narrative. St. Luke in the commencement of his Gospel, Luke 2, declares that he will write from the first and in order, and this he proves by his actual observance of the rule; for his Gospel proceeds elegantly by the due succession of events on to the end, as all the world will testify. But Matthew and Mark have not promised this, neither do they follow it, as it would readily appear from numerous passages. For instance, where Matthew describes the temptation of Christ, Matt. 4, 1, sqq., and the manifestation of Christ after his resurrection, he does not at all observe the order of events; and St. Augustine, in his "Harmony of the Gospels," spends great labor upon these passages. Mark does not observe any historical order, even in this passage on the Eucharist, where he places the clause, "And they all drank of it," before these words, "And he said, 'This is my blood,'" though it should have been placed after them, by the nature of the events and the order of things.

389. Because, then, there is no doubt that Matthew and Mark do not observe a direct historical order, but St. Luke imposes it as a duty upon himself to observe it, and actually does so, Matthew and Mark, in their writings, must be arranged according to the order of St. Luke, and not otherwise. And we must say, that Matthew and Mark have placed that after the new Supper, which actually occurred, and which should be placed, after the Paschal Supper. For they put no great stress upon order, it being sufficient for them to speak of the event, and the truth of it. But Luke, who wrote after

them, declares that one of the motives of his writing was to write in historical order, because many other of these histories had been written without order. And many besides are of this opinion, for it is highly probable that St. Paul alluded to Luke, when he pointed him out and recommended him to the Corinthians, saying, "And we have sent with him the brother, whose praise is in the Gospel throughout all the churches," 2 Cor. 8, 18. It also contributes to strengthen this opinion, that Luke with great zeal desired to maintain a due historical order, because he not only placed the last drink, but also the whole Passover before the institution of the Lord's Supper, saying :

390. "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup," &c. Here you perceive, that every thing in this text is described in regular order in reference to the Paschal Supper, both as to the eating and drinking,—an order which Matthew and Mark do not observe. Now if the last thing done as to eating stands here, and should stand, before the institution of the new Supper, it must also be true that the last act in drinking also, should stand before the new institution. For they both constitute one Supper, and must not be separated from each other.

391. With this remark, we now come again to the argument and conclusion already mentioned. If Luke has observed the correct historical order, as we have now proved, Christ took the last drink of wine before the institution of the Eucharist ; but if he took the last

drink of wine before the new Supper, we do not drink mere wine in the Lord's Supper; for his words stand obviously before us, where he says, *He will no more after this drink of the fruit of the vine.*

392. In opposition to this, however, some one will say, "Yet you have been contending that wine remains wine in the new Supper, and here your words render you a very excellent Papist, who believes that there is no wine in the Eucharist." I reply, "This is of but little concern to me; for as I have often remarked, it shall not be the source of any controversy with me, whether the wine remain wine or not. It is enough for me, that the blood of Christ is there, let it be with the wine as may seem pleasing to God. And sooner than have mere wine with the Enthusiasts, I would agree with the Pope that there is only blood."

393. In further explanation, I have said above, "If the wine becomes the blood of Christ, it is not merely wine, but blood-wine; so that I may point to it and say, 'This is the blood of Christ.' " Neither is Christ silent respecting this, when he says, "I will drink no more of the fruit of the vine." Why does he not say *wine*, but *the fruit of the vine*? Without doubt because the drink which is used in the Eucharist, is not derived from the vine like other ordinary wine; and though it also is wine, yet it is not produced by vegetating as we now have it. As when a person tastes of malmsey mixed with a little water, where the water has become so entirely mingled with the malmsey, as not to be perceptible to the taste. I can therefore say of this drink, "This water is not from the spring or well." So the wine in the Eucharist is no longer the *fruit of the vine*; for the fruit of the vine is assuredly nothing but mere wine.

394: "How if Christ did not drink in the institution of his Supper, but the disciples only?" I answer: How if a fool can ask more questions than ten wise men can answer? It does not stand written, that he partook of the last drink, yet no doubt he did not only give it to his disciples, but he drank with them. So the disciples after this last drink certainly did not drink any more, but restrained themselves, as Christ did, from drinking more. Again: "If the disciples, after the last drink, did drink the blood of the Lord, without doubt he drank of it with them?" Here again, why should I expose myself by answering so ridiculous a question? Let this suffice on the first quotation from St. Luke, which renders it abundantly clear, that the holy Supper of Christ does not consist of the fruit of the vine. If it is not the fruit of the vine, it can be nothing less than the blood of Christ, agreeably to his words, "This is my blood."

395. In the second place, this clause, "which is given for you," which Luke and Paul only insert, some Enthusiasts torture, especially the followers of Carlstadt; and they pretend that because it stands here written, "which *is* given for you," as a present event, the body of Christ cannot be present in the Eucharist, because neither at that time nor now could it be said with propriety; "his body *is* given for us," or, "his blood *is* shed for tis." But in the first Eucharist it should have been said, "Which *shall* be given for you," and now it should be said thus; "Which *was* given for you." O ye sublime spirits! On this point I have abundantly answered this lady sorceress, in my little book against the Heavenly Prophets.

396. These spirits do not perceive that their foolish sophistry operates as strongly against themselves, as

against us. For suppose the text of Carlstadt to be adopted: "This is my body which is sitting here;" "this is my blood which is present here." How then are his body given and his blood shed present here, as the words read, "which is given for you," "which is shed for you?" Now Christ cannot speak that which is false, nor speak idly, when he says in the administration of the Eucharist, "This is my body, which is given for you;" "this is my blood, which is shed for you." Now if the body was not as yet given, nor the blood shed, as otherwise it would have to be, how is the reasoning of the Enthusiasts on these words to be sustained? If in their interpretation of the Eucharist, they can maintain both these propositions, namely, "That the body and blood of Christ were sitting there present, that *they were not yet given nor shed for us*, and still if it be true, that he said, *It is the body and blood given and shed for us*, then, beloved, our interpretation of the Eucharist could also justly maintain the same words, though Christ is not now given, but *was* given at a time which is past. Read on farther in the same little book, if you have a desire.

397. In the third place, we come to this text of St. Luke: "'This cup is the new testament in my blood, which is shed for you;" this text also must suffer, and to this day the Enthusiasts are undecided to what extent they shall abuse and mutilate this passage. One takes up the word *new testament*; another the words *in my blood*, &c.; but no one considers how with Scripture and good reason, he may clothe and support his naked thoughts and explanations.

398. We desire to vindicate ourselves also. In the first place, Luke and Paul only insert these words,—

"Do this in remembrance of me,"—and they both insert them where they are speaking of the bread, and not where they are speaking of the wine. For they maintain that it is sufficient for these words to be written once, being equally true, as the reference is to both elements in the Eucharist, and so to the whole Eucharist, as Paul further explains by saying, "As often as ye eat this bread and drink this wine, ye do show the Lord's death," 1 Cor. 11, 26. This they do therefore as an evidence of the importance and fruit of the holy Supper, namely, that we should praise God and give thanks to him, for our deliverance from sin and death; as the Jews were bound to praise and thank him for their liberation from the land of Egypt. On this subject should we speak and write, instead of being drawn by the Enthusiasts into these angry controversies.

399. Both Luke and Paul insert these words also in connection with the cup: "Likewise also the cup after supper;" or, *after they had taken their repast. Why this?* I truly believe it was all for the sake of future Enthusiasts, as if Luke would point back by that word, as with his finger, and refer to the last drink. As if he would say, "Remember what I said concerning the last drink, that Christ will drink no more of the fruit of the vine, in order that you may know that I speak here in reference to a different drink, which was taken after the supper, when they all had finished drinking of the fruit of the vine, and do not misunderstand this drink for that, but consider it a drink at the commencement of the new Supper." Moreover, Luke and Paul say this more especially in connection with the cup, and not with the bread; for it was more natural and necessary to connect it with the cup, because

it is not usual for one to eat at the conclusion, but to drink, so that it might not be understood in reference to the last drink at the conclusion of the Passover, though it is equally applicable to both elements and to the whole Eucharist, like the clause quoted above concerning the remembrance, &c.

400. We shall suffer them to rant and explain here as they like. Of this we are quite certain, that Luke in this text,—*This cup is the new testament in my blood*,—does not intend to say any thing different, but the very same which Matthew and Mark say in this text, *This is my blood of the new testament*. For they cannot be different from each other, but they must coincide in sense. Now construe this text of Luke as you will, the sense must be, that Mark and Matthew say, *This is my blood of the new testament*. If we thus construe the words of Luke, so that they give us in the Eucharist the blood of Christ for the new testament, as Mark and Matthew do, we assuredly have the correct meaning. But whoever will construe it differently, or torture the text, does not have it right. For in this way he will not agree with the others.

401. Hence it follows, that they are great dolts, who would conclude from these words of Luke, that the cup must stand in blood, if we take the words literally as they read; because he says, “*This cup is the new testament in my blood*.” For they imagine that *in my blood* here must be taken in the same sense as a peasant in his boots, or meat in the pot, notwithstanding they have to acknowledge that this meaning cannot be accommodated to Mark and Matthew, and yet indeed these Evangelists cannot be at variance with each other.

402. But Luke speaks, as he is often accustomed to

do, according to the Hebrew idiom; for in this manner we find expressions in the Hebrew language, as Psalm 78, 64, *Their priests fell in the sword*; that is, "Their priests fell by the sword." Again: *The princes were hung in their hands*, that is, *by their hands*, Lam. 4. Again: *We drink our water in money*, that is, *for money*. Again: *The children fell in the wood*, that is, *under the wood, which they were obliged to carry*. Again, in Hosea, *Jacob served in Rache'*, that is, *for Rachel*; see also Gen. 29, 20, with many examples of a similar kind. Thus you perceive that *in* in Hebrew has a quite comprehensive meaning, yet, so as to show that the thing must be present to which it relates.

403. In this way Luke expresses himself: "This cup is the new testament in the blood of Christ;" that is, *through the blood, or with the blood, or on account of the blood, &c.* Under a similar form is the expression of Matthew, "This is my blood of the new testament." For the cup cannot be the new testament, *in silver, or by silver, or on account of silver*. Now express these words as you like, *This cup is the new testament in the blood*, so as not to speak in opposition to Matthew and Mark. For to a mild and well disposed spirit, it is soon told by saying, that the words of Luke in German are equivalent to this: "This cup is a new testament, not in consequence of its fine silver, or of its wine, but in consequence of the blood of Christ." So that a German might interpret the text of St. Luke without any aid, or by his own good sense, thus: "This cup is the new testament on account of the blood of Christ," which every one would understand thus: "The cup is the new testament, in consequence of the blood of Christ."

404. I have been under the necessity of pursuing this subject so far, in order to render the text of St. Luke clear; for, with the exception that he speaks after the manner of the Hebrews, the idea is expressed by him in a manner entirely clear and simple, and it accords altogether with that of Matthew and Mark, except that Luke constructs his sentence in the Hebrew mode. For Matthew says according to the Greek idiom, "This is my blood of the new testament;" Luke says according to the Hebrew idiom, "This is the new testament in my blood." Now *the new testament in my blood*, and *my blood of the new testament*, are expressions by no means opposed to each other, but the very same in terms and signification, only the words are differently arranged, which results from the nature of the Hebrew language, as the learned well know. And in order to avoid all error, I translate the text of Luke in the briefest and most expressive manner, thus: "This cup is the new testament in my blood." Although Luke does not insert the word *is*, but says thus: "This cup the new testament in my blood." But if any one likes, he can use the word *is* twice, in this manner: "This *is* the cup, which *is* the new testament in my blood." But because Paul, who introduces these words of St. Luke, uses only one *is*, saying, "This cup is the new testament in my blood," the text of Luke certainly ought then to be translated with one *is*.

405. But Luke and St. Paul, in strictly observing the Hebrew mode of expression, in this passage, please me better than Matthew and Mark, who have expressed themselves in the Grecian idiom, since it enables us to have the words of Christ with greater precision, and to oppose future sects. For they acknowledge themselves

how powerfully Luke and Paul with their text have overthrown the *verso* of Carlstadt. And let him who is not aware of this, read my little book against the Heavenly Prophets. But as they have overthrown the *verso* of Carlstadt, so they have also overthrown that of the Silesians, Krautwald and Schweinfeld, who transpose this *verso*, and place it near the end, as we have seen above, saying, "My body which is given for you, is this, namely, a spiritual food."

406. Well, because St. Luke here inserts the word *verso* in connection with the cup, saying, "*This cup*," let them suffer this text also to be reversed, and say, "This new testament in my blood, which was shed for you, is this cup, namely, a spiritual drink." What do you think of this? A material cup is a spiritual drink! Beloved, what opinion would St. Luke have formed of these Enthusiasts, if they thus invert his language? He would have taken them for people who believe that a silver or golden cup is a spiritual drink. This would seem to me a strange spirit, which desires to quaff and swallow up a material, silver, golden cup; let him not come to me, he would soon drink up my money and gold, and I would sustain him with much greater difficulty than the whole host of Popery, and he would swallow up more gold, without the mass, than the Papacy with the mass.

407. Behold, this is the way these inconsiderate spirits act, who suppose that if they can give their fantasies a color in one place or passage, it will do quite well in every respect, and they never take the trouble to consider how it can be accommodated to other passages. For as in Mark and Matthew they can say, "My body is this; my blood is this; namely, spiritual

food and spiritual drink," because they find only the word *τὸ αἶμα* standing by itself, they wish to apply this all around according to their own fancy, like those described in Daniel with Susanna, perverting and mutilating each passage with a false meaning. But they did not in the meantime attend to Luke, and reflect that they will be thus inverted by his text with their sophistry; so that they become entrapped in their vicious exertions with great infamy to themselves.

408. This accords with Psalm 18, 26: "With the froward thou wilt show thyself froward." They presume to change the word of God from a material reference to a spiritual one, and in doing so, they change their own views from the spiritual to the material. For the text of Luke manifestly exhibits its *τὸ αἶμα*, and refers by it to the material cup, saying, *This cup*, so that it is impossible to refer *τὸ αἶμα* here to a spiritual drink. On the contrary, the Enthusiasts appear with their perversion, and assert that *τὸ αἶμα* must signify spiritual drink. Then either Luke or the Enthusiasts must evidently be false and treacherous. But if this word *τὸ αἶμα* in connection with *cup* cannot be so inverted, and transformed into a spiritual *τὸ αἶμα*, still less can the word *τὸ αἶμα* standing in connection with the word *bread*; and the Silesian *τὸ αἶμα* thus lies as deep in the mire, as that of Carlstadt. But when will the Enthusiasts once show any signs of shame, though caught in their falsehoods so frequently?

409: Next in order, Œcolampadius must also with his *emblem* be brought before the judicial chair of St. Luke. "Body and blood," says he, "are figures in the Eucharist, and mean *sign of body, sign of blood.*" If this is true, doubtless the word

blood in Luke must also be a figure, that is, the *sign of blood*; for he is certainly speaking of the same blood as Matthew and Mark speak of, which no one can deny. Well, so the text of St. Luke must also undergo the interpretation of Æcolampadius: "This cup is a new testament in the sign of my blood, namely, in mere wine." This will be a most exquisite thing, if the new testament is nothing more than a drink of wine, or a drink of wine has the power to make this cup a new testament; for the text of Æcolampadius does give and will give this result.

410. Let us take the new testament here as we may, it is undoubtedly set in contrast to the old testament, because it is called the new; hence it must have the spiritual blessings in it, which are predicted and promised by the Old Testament, and which are dispensed and fulfilled in the New;—this no one will controvert. But what Christian heart can suffer it to be said, that our new testament is only a drink of wine? Or that this cup is a new testament in consequence of a drink of wine? For Æcolampadius suffers the word *is* to stand as it reads; hence according to his reasoning, the new testament can be nothing else than the miserable cup," and the same testament nothing except in the strength, and on account, of the wine, as a sign of the blood of Christ. In this way, it would be well to understand all figures in the old testament as meaning the new testament, because they all are such signs.

411. But if he will say, "The text must stand thus: 'This cup is a sign of the new testament in my blood,' so that the trope is not here in the blood, but in the new testament;" wherefore does he not reduce the whole to a sign, a mere trope, and say, "The figure of the cup,

is the figure of the new testament in the figure of my blood: that is, the painted cup is an emblem of the new testament, through the sign of my blood, that is, on account of the wine." Oh, what a beautiful idea! Who will furnish a reason, why one word, and not all the others, must be figurative?

412. But let us permit him to construe by tropes this text, thus: "This cup is the sign of the new testament in my blood," in order that blood here may not be a trope, but the true blood, and in doing this he will be completely ensnared. In the first place, by this construction he acknowledges, that in the Eucharist the blood mentioned in Luke is not a figure, but the true blood of Christ. Here then we ask, why does he regard it as a trope in Matthew and Mark? How can it be said that Luke specifies a different blood from that mentioned by Matthew and Mark? If in Luke it is the true blood of Christ, it must be so also in Mark and Matthew; for they are undoubtedly speaking of the same Eucharist, and consequently they must be speaking of the same blood and drink. Shift yourself as you may, if blood in Matthew and Mark is a trope, it must be a trope also in Luke; if it is not in Luke, it cannot be a trope in Matthew and Mark. But if blood is not a trope, bread also cannot be one. And thus Luke annihilates every trope with his own words, and brings it into disgrace. Thus the fate of the trope is similar to that of *τροπος*,—it destroys itself.

413. In the second place, it is still more shameful, that this text,—“This cup is a sign of the new testament in my blood,”—admits the true blood of Christ to be in the cup, and effects no more than to assert that this cup is by this means a sign or figure of the new

testament. This is not different from saying, that the cup with the blood of Christ is a figure of the new testament. And thus the blood of Christ cannot give us the new testament, but serves only as a sign of the new testament, no better than did the Paschal lamb or ram's blood in the old testament, which also is a figure or sign of the new testament. For we have heard above, that this expression, *in my blood*, is of equal force with *by* or *with my blood*, so that it be present in the cup, and the cup therefore is a new testament, because it has the blood of Christ in it.

414. This is elegant imagery, and it does great honor to the blood of Christ, that it is considered equal to the blood of rams; that it is to be a figure of the new testament, and we must be under the New Testament, and still at the same time under the Old Testament dispensation. For whoever has a figure of the new testament, cannot also have the new testament itself, as the Epistle to the Hebrews teaches. But from this text of Œcolampadius, if indeed he maintains it, we at the same time would have the new testament, and we would not have it. For we at the same time should have the figure of the new testament, and the new testament itself, which is the same thing as to say, we should have the blood of Christ, and not his blood.

415. Besides, it cannot be admitted that "new testament" is a trope. By what reasoning should this be proved? Where is there any example of this? Where, indeed, would the common forms of expression remain, by which I am accustomed, or perhaps obliged to speak simply of the new testament, if an emblem or a figure must be understood, as often as I mention the new testament? In this way the new testament

would not be the Gospel, or promise of the Spirit, or life everlasting, but an old figure or image of a future new testament. And in short, a trope will never apply to the expression "new testament," much less can it be proved by any substantial reason. So that Œcolampadius remains at his first text, where blood is a trope, saying, "This cup is a new testament in the sign of my blood," which text, however, our Creed can never admit,—that mere wine should convert this cup into a new testament.

416. For the new testament is the promise, indeed more, the dispensation of grace, and the remission of sins, that is, it is the true Gospel. For although the cup is a material thing, yet because it becomes a sacramental thing with the blood of Christ, or with the new testament, it may reasonably be called a new testament, or the blood, so that one might point to it, and say, "This is a new testament; this is the blood of Christ;" just as the material flame mentioned above, is a spiritual thing, namely, it is the angel, and is called so, and the dove is the Holy Ghost. Hence whoever drinks of this cup, really drinks the true blood of Christ, and the remission of sins, or the Spirit of Christ, which is received in and with the cup, and there is not received here simply a figure or sign of the new testament, or of the blood of Christ, for this can be said of the Jews only in the old testament.

417. But if some one would seek a subterfuge, and pretend that Œcolampadius might construe his text thus: "This cup is a sign of the new testament in my blood," so that the blood must not relate to the cup, but to the testament, with this signification, "The new testament is in the blood of Christ, and consists in the blood of

Christ," and not thus, "The cup in consequence of the blood of Christ is a sign or figure," as if the literal meaning of his text were expressed thus, "This cup is a sign of the new testament; but the new testament is a thing, which consists in the blood of Christ." I answer: Œcolampadius knows well, that this text cannot be admitted here; for in Greek an article must stand after "new testament," thus: *Καὶνὴ διαθήκη, ἡ ἐν τῷ αἵματι μου*. This *article*, however, is not there, but the text is intimately connected like a single, inseparable word, just as *the cup, blood, new testament*, are combined, as if it were a single indivisible essence; so that the sense must be, "This cup is a new testament in my blood;" that is, "on account of my blood, the cup is such a thing, and without my blood it would not be so."

418. Now as Œcolampadius must here succumb with his trope or emblem, so must Zwinglius also succumb with his figure. For whatever is opposed to an emblem, is also opposed to a figure, because there is very little difference between them. For the text of Zwinglius would have to stand thus: "This cup signifies the new testament in my blood," which would be equal to saying, "This cup has, in consequence of my blood which is within it, sufficient power to represent on that account the new testament;" and thus the blood of Christ would be no more than a mere figure, as I have proved above in reference to the emblem of Œcolampadius. For Zwinglius also cannot construe the text thus: "This cup signifies the new testament, which is in my blood," because the *article* is not in the original, but the whole text forms as it were but one word, as has been said.

419. Now, is not St. Luke a malignant being, who with a single word, by one blow so to say, strikes huge giants and heroes, advocates of *τοῦτο*, of figures, and of emblems, and all the Enthusiasts, into one mass? And what aid would it be to them, even if they could maintain their texts in reference to emblems and figures? Still they would not be able to show the slightest shadow of a similitude, in which this emblem or figure might consist, as we have heard above in reference to the trope of QEcclampadius. For in what respect is the cup in consequence of the blood of Christ similar to the new testament? Does it consist in this, that even as our sins are forgiven by the cup, so they are also thereby forgiven to the blood of Christ? Or where shall we find these figures? In some dark corner. Why then do they teach figures, where there can be no figures?

420. But Luke uses an expression in this text which no other Evangelist uses, not even St. Paul; namely, "*Der für euch vergossen wird,*" and not, "*Das für euch vergossen wird;*" for in Greek the expression has reference to the cup, and not to the blood, which no one can deny;—*τοῦτο το ποτήριον*, &c., *εἰσχυρομινον*, and not, *ἐν τῷ αἵματι*, &c., *εἰσχυρομινον*. In Latin* one cannot observe the distinction, if it be said, *Qui pro vobis funditur*, because *cup* and *blood* in Latin are both of the masculine gender, but in German it may be readily noticed, in which *blood* is neuter, and *cup* is masculine. Some three or four years ago, an elegant scholar and learned pastor of a village, mentioned this to me, and laid before me his view of the passage, saying that St. Luke ought to be understood thus: "This cup,

* This is also the case in English.

which is poured out for you, is the new testament in my blood;” that is, *which at the table is poured out for you, and set before you to drink, as one on other occasions pours out wine from the vessel for the guests.* And he assigned it as one of his reasons, that Luke, as observed, does not speak concerning the blood, like Matthew and Mark, but concerning the cup,—*ἐκχυνόμενον*, is *shed, poured*. And in further proof, he cited the text of St. Paul: “This is my body, which is broken for you;” that is, *divided out and laid before you on the table.**

421. As I discovered that the opinions of this man

* It would appear that the sense here first suggested by the village pastor, has since been universally adopted, for Spencer, in his annotation on the passage in St. Luke, admits that *ἐκχυνόμενον*, *poured out*, agrees with *ποτήριον*, *cup*, and then dismisses the expression without further remark. That *ἐκχυνόμενον* should be translated *poured out*, is perfectly evident both from the etymology of the word, and from the context. The radical verb *χύνω* equal to *χέω*, has to *pour* for its literal meaning; consequently, compounded with the preposition *ἐκ*, *out*, it signifies *poured out*. Some very strangely have imagined a solecism in the idea of a *cup being poured out*, forgetting that *cup* is here a metonymy for *blood* or *wine*, the *container* for the *thing contained*, and that in all similar instances, the same thing may be predicated of the figurative, which can be of the literal term; and, notwithstanding the numerous instances of *grammatical solecisms*, as he calls them, which Krebsius adduces, if *pouring out a cup* is a solecism, then instances of solecisms in all languages are infinitely more numerous than those of strict logical propriety. The rules of grammar are deduced from custom; but that must be an unfortunate rule, the customary exceptions to which are more numerous than the examples. It is sufficient, however, that we have the instances which Krebsius adduces to sustain the view which Luther has here for the first time indicated. Nothing can convey stronger evidence to the mind than these instances, that the usual custom of rendering *ἐκχυνόμενον*

differed from those of the Enthusiasts, and acknowledged that the real body and blood of Christ are present in the Eucharist, I was rejoiced indeed, and felt much pleased with his interpretation, except that I deemed it unnecessary, because there was no danger in the old interpretation; and I would be pleased at the present day, and earnestly desire, that this interpretation could be proved from the Greek text. For this would most effectually stop the mouth of every Enthusiast. I entertain not the least doubt, that the text of Paul, "This is my body, which is broken for you," is simply to be

by *shed* is wrong, not only in Luke and Paul, but even in Matthew and Mark.

By comparing the passages in the original, it will be seen, that Christ predicates the same thing of the cup: that he does of his blood,—το ἐκχυόμενον agreeing in gender, number, and case, with αἷμα, *blood*, in Matthew and Mark, and with ποτήριον, *cup*, in Luke;—hence it would strictly follow that *cup* is used by metonymy for blood, and that he means by it the container of his blood, which is poured out at table. The passage in Luke, literally rendered word by word, would read thus in English: "This cup, the new testament in my blood, is poured out for you." That in Mark, thus: "This is my blood, the (blood) of the new testament, which is poured out for many." Evidently implying, though not expressly saying so, as Luther afterwards remarks, that as this cup of wine, unlike the former of that evening, was poured out for *many*, so his own blood would be poured out on the cross for *many*. This view of the subject, independent of philological reasons, is so rational, so simple, and so beautiful, that it *must* be true. It is calculated in a moment to give repose to all that absurd perplexity, that ineffectual toil, which *some* quite recently have experienced, in laboring to reconcile the expression *is shed* in the present tense, though spoken at the last Supper, with the future sufferings of our Lord. Every difficulty vanishes at once before the expressions, *the blood—the cup—is poured out for you—for many—for the remission of sins.*—[TRANS.

understood in reference to breaking and distributing the bread at the table, as he says also, 1 Cor. 10, 16: "The bread, which we break, is the communion of the body of Christ."

422. Because then the text in Paul, which speaks concerning the bread or the body of Christ, is to be understood concerning the distribution at table, and not concerning his subjection to the cross, the text also concerning the cup will undoubtedly admit a similar interpretation. And Matthew and Mark also would be justly so construed, namely, where they say, "This is my body;" in connection with which they do not speak concerning the giving, as it would be otherwise easily perceived that he gave them his body when he said, "This is my body;" that is, "here you have my body." Thus also concerning the cup, "This is my blood, poured out for you;" that is, "which is divided out at table, and placed before you, for the forgiveness of sins." I do not see any thing in the words themselves, much opposed to this sense. For St. Paul also, in connection with the cup, leaves out the expression, "which is shed for you," presuming that if he said *the bread was broken for them*, they would have sufficient reason to infer that *the cup also was divided out to them*.

423. Although this sense has as yet not been maintained, but every one has understood the text as referring to his body being given up to death, and concerning his blood being shed on the cross, there was no dangerous error in this, nor would there be at present; for no one would commit sin in believing the body and blood of Christ given and shed for us on the cross, though he may do it in a passage in which it has not been mentioned, provided there be no contradiction; even

as the ancient Fathers have often and without danger, introduced passages of Scripture on inappropriate subjects, though in an excellent and useful sense. It appears to me indeed, that some of the ancient Fathers also have had this view of the expression before us, where they say, that *the blood of Christ is shed as often as the Eucharist is administered*. Especially Ambrose, where he says: "Since as often as the blood of Christ is poured out, it is poured out for the forgiveness of sins, therefore I should receive it daily, because I sin daily." For the word *funditur* does not only mean *is shed*, but also *is poured out*. Gregory also says, "The blood of Christ is poured into the mouth of believers."

424. I do not speak this as being fully established in this opinion, but because I would be happy to find it so; for that of which I am not well assured myself, I will not teach to others; and since I am not so deeply versed in Greek, I mention this in order that I may give occasion to the learned to investigate the subject fully, and determine whether the Greek text would admit it; and thus the Enthusiasts would have no pretext or subterfuge against our interpretation. They would have to acknowledge, that the body and blood of Christ are divided out at table, and are received and drunk bodily in the bread and wine.

425. As for my own part, I would assert, that Luke and Paul, to my mind, convey this signification: Paul, from the fact, that he says, as already observed, "This is my body, broken for you," and, "The bread which we break, is the communion of the body of the Lord." So we find numerous other passages, in which Paul uses *υπερ ημων*, *for us*, instead of *coram vel ante*,

as 1 Cor. 15, "Why are they then baptized for the dead?" Luke, from the fact that he says, *The cup in the blood is poured out*, also using *ὑπὲρ ὑμῶν*, that is, *for you, poured out to drink, before your eyes*. And also from the fact, that he says, "The body which is given for you," as Paul also says. Now, *giving* certainly means bestowing something, and not committing something to death.

426. But Matthew and Mark would appear to have a contrary view, where they say, "This is my blood shed, or poured out, for many." This reads as if Christ spoke of many who were not present at the table; and they do not say *ὑπὲρ ὑμῶν*, but *πολλῶν*; I will leave this to be determined by those who understand the Greek language. Whoever may feel a preference for the signification here indicated, might reason in the following, or a similar manner:—That Luke and Paul speak of pouring out or giving, but they announce the shedding of blood on the cross, by saying, *we should do this in remembrance of him*, or, *to commemorate his death*, as they speak more in order and more distinctly than Matthew and Mark.

427. On the contrary, Matthew and Mark speak of the shedding of blood on the cross, and they are silent in reference to pouring out the wine at table, which they had indicated quite plainly by the word *this*; since we know it to be customary with the Evangelists, for one of them to speak more at large in reference to any particular subject than another, and for one to omit what another relates. And thus the expression, *which is given for you*, would not have so plain and evident a reference to the suffering of Christ as Zwinglius imagines, who with this view wishes to explain the preceding

clause,—“This is my body,”—as we have heard.

428. But whoever does not feel inclined to this opinion, might reason as follows:—*The cup is poured out for us*, as Luke says, because the cup, and blood, and new testament, are one sacramental essence; in consequence of this individuality, the cup is said to be poured out, while only the blood is poured out, speaking by the figure *synecdoche*, as we have remarked above, that it is properly said of the Son of God, that he died, although his humanity only died; and that the Holy Ghost was seen, although the dove only was seen; and that the angel was seen, although his lucid form only was seen. If any one regards this explanation meagre and superficial, let him give a better one, or suffer the signification referred to, to maintain its place. I believe this to be correct, and that we have answered sufficiently; for we also see and drink the cup, that is, the blood of Christ. We feel under no apprehensions; but we have on all sides the advantage, whichever opinion we may adopt; they are both good and correct; for they both refer to a historical fact, namely, that the body of Christ is given both at the table and on the cross: if we do not strike upon the right passage of Scripture, as has occurred to many of the saints, we nevertheless do not miss the sense and the truth. But all the burden lies upon the Enthusiasts; for if this signification is not the true one in this text, they still have nothing better in their arguments; but if it is the true sense, they lie entirely prostrate in ashes.

429. The fourth and last passage referred to, is that of St. Paul, who says, 1 Cor. 11, 23–25: “I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he

was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

430. Were I as learned in the Greek language as Carlstadt and Zwinglius, I would prove from this text with great force, that the real body of Christ is eaten in the bread. For Erasmus shows, that in Greek there is no *is* standing in connection with *bread*; but it reads thus: φαγετε, τουτο εμν σωμα; *comedite, hoc meum corpus*; and this I would translate thus: *Nehmet, esset diesen meinen Leib, der für euch gebrochen wird*; "Take, eat this my body, which is broken for you." This would be a correct translation verbatim, with the exception that I omit a little point, or comma, which would be of little consequence; and thus I would gain the controversy completely. But now, not being so learned, I must let it pass, for fear of mistaking an article for a pronoun, or imagining an *Allôsis*, and fall into the fallacy called *casum pro casu*.

431. It is, however, true, that Matthew and Mark have very imperfectly described the Lord's Supper, and we must therefore remark, that were it not for Luke and Paul, we should have no Eucharist. For Matthew and Mark have not written, that Christ commanded us to do this afterwards, and to administer it thus. And then we should have to let it rest, as any other transaction of Christ with his disciples, which we could not or must not repeat. But Luke and Paul write, that *Christ commanded us all to do this also*. Indeed, if it were

not for Paul, even Luke would not be sufficient authority, as he might be understood expressing the command only in reference to the Apostles, that they should repeat this in imitation of Christ. Unless the last chapter of Matthew would indicate something to this effect, when Christ says, *Teach them to observe all that I have commanded unto you.* But whether this would be sufficient or not, I am not prepared to say. Paul is the proper teacher and apostle sent among us heathens, who expresses himself freely and copiously on this subject, and says: "Take, eat: this is my body, which is broken for you."

432. For he inserts the word *my* immediately after the word *this*,—a thing which not one of the others do. Besides, as some texts would read, he omits the little word *is*, as Luke also omits it in connection with the cup. And by these two circumstances, the Holy Ghost intimates to us the confirmation of our opinion, making us assured that the body of Christ is in the bread. For although it is equally the same with us, whether we say *This is my body*, or, *This my body*, or, *My body here*; yet it is more expressive and more certain as to the presence of the body, if I say, *This my body*, or, *My body here*; and sectarians with their enthusiasm cannot practise their sopbistry so easily on this, as they can on the sentence, "This is my body."

433. Now there is no doubt that Christ spoke these words in contrast with the old Paschal lamb, which he abrogates by this institution, as if he would say: "Hitherto ye have been eating the lamb, and the body of an animal; but here is now *my* body instead of that—*my*, *my body*, quite a different thing." For this reason, Paul insists so strongly upon the word *my*, that he im-

mediately after it, by a new turn of expression, inserts the word *this*, and says, *This my*, as if he would like to unite them, so that the *my* might become one word with the word *this*; and still *my* and *body* must far more intimately belong together. He does all this, in order that he may with abundant clearness express the presence of Christ's body in the Eucharist.

434. "Which is broken for you;" of this we have spoken a great deal already, showing that the Scripture cannot admit the word *broken* here to refer to the suffering of Christ. The Enthusiasts might reason here, as they make many other assertions, however without offering any proof; for we must not explain or use the word *broken* according to our own fancies, but according to Scripture usage. Now indeed in Scripture, the word *broken*, especially where it is used in reference to bread or to eating, has a meaning equivalent to *cutting in pieces*, or *distributing*; so that this *broken* bread, is called in Greek, Latin, and German, *κλασμα*, *fragmentum*, *Brocken*. Indeed even in Hebrew, in consequence of this breaking, corn is called *Scheber*, that is, *Brocken*, bread. Gen. 42, 1: "Jacob saw that there was *Scheber* in Egypt;" that is, food or corn; because it is that which one breaks for eating; and after this, buying corn was called *Schabar*: as we should say, *Wir wollen Gebrockt holen*; that is, *we will go for food*. But the body of Christ was not broken or divided on the cross, of which more has been said above. So, this text is now clear, that the body of Christ is broken, distributed and eaten at the table, like other bread, though under the form of bread, or in the bread.

435. And even if it could be proved that *breaking* should here signify the suffering of Christ, beloved, in

what will the similitude consist, that in the Eucharist the bread should be a sign of the body of Christ? For I have admitted above, that they might make the broken bread a similitude in whatever way they could. But since they separate *breaking* from the bread, and refer it to the body of Christ on the cross, tell me in what respect then is the bread a similitude of his body? Not in any other way, than as I have said above, the bread must be said to resemble the body of Christ, while in no respect does it resemble the body, in the sense which is required in the Lord's Supper.

436. Further: "This cup, the new testament, is in my blood." Now it is possible for this text to imply as much as to say, *This cup is a new testament, &c.* Yet Paul, indeed, not without reason, has placed the word *is* after the words *new testament*, and not before them. The Holy Ghost intended here to anticipate future sects. For St. Paul makes each part of his subject,—namely, the cup and the new testament,—as one subject; that is, his text reads thus: *That this cup, which is a new testament, shall be the new testament in the blood of Christ*, and thus he expressly calls the cup the new testament. If the Enthusiasts had as many texts in their favor, as we have in our favor, how they would swell and boast! Now the new testament cannot be merely wine, or simply a cup.

437. But the Enthusiasts wish to pretend that *new testament* should mean a sign or figure of the new testament, and this has already been fully and cogently answered. This they affirm, but they do not prove it. But upon their assertion we can place no value. For it is never seen in the Scripture, that *new testament* should mean a sign of the new testament. But if they

say that the subject naturally requires it, I ask, *what part of it?* They say, "The cup must be a material thing, as silver, wood, gold, or glass. Now silver, indeed, cannot be the new testament; but if it is any part of it, then it is the sign of it: more it cannot be." We have answered this above, on the passage from Luke.

438. But since they are so obstinate and inflexible, I will also use their subterfuge. Tell me, how can the cup be a sign of the new testament, if it is notwithstanding merely silver or wood? Is it a sign of the new testament according to its substance, its sound, or its form, or in what respect? Then every cup, whether it be in the chest, at the jeweller's, or wherever it may be; whether it be full or empty, it nevertheless would be the sign of the new testament; for it consists of silver, or of glass, it has a sound and a form. What need then had Christ to mention *this* cup at table for this purpose, as if no other cup in the world were composed of silver, or possessed sound and form—that is, the sign of the new testament? "No," say they, "as that cup was set before you, filled with wine, it then becomes a sign of the new testament."

439. Only attend once to two of their contrivances. The first consists in arbitrarily making a new unity and substance out of cup and wine, notwithstanding they are two different substances quite distinct in their nature; and then they presume to name this new substance *cup* and *sign*, although they mean not only the cup, but especially the wine in connection with it, as we have said above respecting the flame and the angel. Now if among them they can allow themselves to say, *The cup is a sign*, though they mean not only the cup, but the wine in connection with it, since it has now become one

thing with the cup, and cannot suffer this union of cup and wine to be divided, and the cup or the wine to be called a sign; we therefore entreat them to allow the Holy Ghost to speak thus with us on his own matters, that he call the cup a testament, and show us that in consequence of it, it is not only a cup, but with the testament and the blood of Christ, it has become a sacramental substance; or else exhibit arguments and reasons to us, why they have power to speak thus among themselves, and why the Holy Ghost should not have this power.

440. They abuse us, because we call the cup a new testament, and sever for us the cup from the new testament, and divide this sacramental union; we therefore, on our part, divide their *sign*, and we sever cup and wine, and divide their emblematical unity or substance, as they divide our sacramental unity. For if the cup and new testament are separated, and a particular one of them is to be regarded in its own peculiar nature, we may also be assured, that the cup may be regarded no better than a cup or piece of silver, fully as much as they are assured, that if the cup and wine are separated from each other, the cup is then no longer a sign of the new testament, but a mere simple cup. This sophistry the logicians call, *to argue from a part to the whole in a negative proposition*; that is, *from the less to the greater, from a particular to a universal negative*,—a species of fallacy quite common with the Enthusiasts. As if I were to say, “Peter has no ear; therefore Peter has no body.” “Gold is not black; therefore gold is without color.” But the Enthusiasts do not understand the logic even of children.

441. In the second place, we would gladly know,

how or with what part the cup in connection with the wine should be a sign of the blood of Christ, or the new testament, or wherein this similitude consists, as has been already discussed. For the new testament is the Gospel, the Spirit, the remission of sins, in and through the blood of Christ, &c.; for they are all one thing, in one mass; they constitute one essence, all in the blood, all in the cup. Wherever one is, there the other is also. Whoever names or points out one, touches the whole. Now, how can mere wine represent or indicate so important a thing, if all the figures in the old testament can scarcely represent it? In no other way than in that which I have described, the wine with them shall and must be a sign, although it cannot be a sign, they pay little regard to this. Are not these then very poor people, who not only lose the essence, as the body and blood of Christ in the Eucharist, but even the sign or figure besides, and they have no more than peasants at a common tippling house, only that they flatter themselves with words, pretending to have figures, when they cannot tell in what the figures consist? But in this they are treated right, because they will not have the real *kernel*, and they should not retain the shell and the husk: and while they wish to be contesting and mutilating our system, they lose their own, and retain nothing.

442. We have proved above, in discussing the passage in Luke, that these words cannot be figurative, "This cup is the new testament in my blood," because the expression, *in my blood*, is of the same signification as, *through* or *with my blood*. For the blood of Christ must not be regarded as so impotent a thing as only to afford a similitude of the new testament, as the blood of

calves in Moses of former times. So too the word *blood* cannot be a figure. For the cup cannot become so important a thing, by the sign of blood, or mere wine, namely, as to be the new testament.

443. If we compare the Evangelists and Paul, the result will be, that we shall find them standing as one man, and that they admit no visionary systems of *τροπος*, of tropes, and of emblems. The tropists dream awhile on Matthew and Mark, that blood means the sign of blood; but Luke and Paul approach, and overthrow their tropes irrecoverably. For these inspired writers show in their text, that blood can never mean the sign of blood, or be a trope, because the Enthusiasts themselves have never made a trope, nor can they make one, out of this text: "This cup is the new testament in my blood;" consequently in Matthew and Mark also blood must not be regarded as a trope, because they all four speak of the same blood.

444. If, however, they turn to Luke and Paul, and strive to make a trope out of the expression, *new testament*, saying that it is a sign of the new testament, then Matthew and Mark appear hand and hand with Luke and Paul, prostrate them again, and show that new testament cannot be a trope. And the Enthusiasts themselves neither do nor can make a trope out of the expression *new testament*; and they are as little able to do so in Matthew and Mark, as they are in Luke and Paul. For it cannot be admissible, that I should say in Matthew and Mark, "This is *my blood* of the figurative new testament." For the blood of Christ is not that of the figurative testament, nor the blood of the old testament, but of the new, which consists of his blood, and which must indeed be understood as the same new testament in Luke

and Paul, which it is understood to be in Matthew and Mark, because undoubtedly all four of them speak of the same testament. Thus Matthew and Mark maintain the expression, *new testament*, in security, purity, and simplicity, without any trope. Luke and Paul maintain the word *blood* in security, purity, and simplicity, altogether void of a figure. And here the Enthusiasts must be guilty of falsehood, as I know assuredly; and if they could give you here an honest answer, you should willingly admit that they have triumphed.

445. Hence we must let this text maintain its position, as the words read, which I hope is supported with sufficient power, and our consciences secured in the belief, that our interpretation is correct, and that of the Enthusiasts not only undetermined, but absolutely false.

446. Where now are these little Enthusiasts, who boast so exquisitely, that Christ never performed any miracle, unless it were visibly and tangibly present? Was it not a miracle, when John saw *the Holy Ghost coming from heaven*, John 1, 32? Yet the Holy Ghost did not stand visibly there, but in the form of a dove. Was it not a miracle, when *Zacharias saw the angel Gabriel at the altar of incense*, Luke 1, 10? Yet the angel did not stand visibly there, but in the form of a burning flame. Was it not a miracle, that the Son of God lived personally upon the earth? Still the Son of God was not visibly here." Now what can a man deduce from such loose, frivolous arguments, by which they falsify and abuse the plain word and work of God, except to be convinced, that men are obstinately determined to be lost?

447. Certainly it is a wonderful miracle, that the body and blood of Christ are present in the Eucharist;

yet they are not visible there. It is, however, sufficient for us to perceive by his word and by the eye of faith, that he is there; for their representation is also not visibly present. For although they may be able to see a cup of wine visibly there; yet they can see nothing to convince them that it is an emblem of the body and blood, but they are obliged to say so in words, and to believe it in the heart; for it does not stand painted or inscribed upon the cup, that it is a sign of the blood of Christ. This is all absurdity, but it is fearful that men will build their hopes, and presume to confide upon it, in opposition to the word of God.

448. Where are even all the others, who exclaim presumptuously, "There is no remission of sins in the Eucharist?" St. Paul and Luke say that *the new testament is in the Eucharist*, and not the sign or figure of the new testament. For the sign or figure of the new testament belonged to the old testament, or to the Jews; and whoever confesses that he has a sign or figure of the new testament, acknowledges by that very confession, that he does not possess the new testament itself; he has recanted his faith, has falsified his Savior, and become a Jew. For a Christian ought to have the new testament itself, without a sign or figure. He might conceal it under some extraneous form, but in strict reality he must have it present with him. Now, if the new testament be in the Eucharist, the remission of sins, the Holy Ghost, grace, life, and salvation, must be there. And all these are embraced in the word. For who would know what is in the Eucharist, if the word did not declare it?

449. Behold, therefore, what a beautiful, sublime, wonderful system it is, what a harmonious connection in

all its parts, what a sacramental reality ! The words are of the first importance ; for without the words, the cup and bread would be nothing. And more than this, without the bread and the cup, the body and blood of Christ would not be there. Without the body and blood of Christ, no new testament would be there ; without the new testament, no remission of sins ; without the remission of sins, no life and salvation. So the words first of all embrace the bread and the cup at the sacrament ; the bread and cup embrace the body and blood of Christ ; the body and blood of Christ embrace the new testament ; the new testament embraces the remission of sins ; the remission of sins embraces eternal life and salvation. Behold, all this the words of the Eucharist give us, with all this they enrich us ; and we embrace all by faith. Ought not Satan, then, to be an enemy to such a sacrament, and should not enthusiasts arise against it ?

450. Now since all this constitutes a sacramental reality, we can with truth and propriety say in reference to each part, as of the cup, " This is the blood of Christ ; this is the new testament ; this is the remission of sins ; this is life and salvation." Just as I can also point to the man Christ, and say, " This is God ; this is truth ; this is life, salvation, wisdom." Let this suffice on the present subject ; we would now hear St. Paul still farther.

451. " As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Observe here again : *the cup cannot here be understood as mere silver or wood,—for who can drink silver or wood ? but because the cup is become one single object with the liquid, the liquid in the cup is here called the*

cup ; thus you perceive how common this mode of expression is in all languages. Immediately after this he says, "Let him eat of this bread, and drink of this cup." Now, who can drink of a cup, that is, of silver or wood? But as remarked above, it is a mode of expression in all languages, where two things become one object, for this one object to retain the name of both ; as the Holy Ghost is the dove, and the dove is the Holy Ghost.

452. Here the Enthusiasts exult, and cry out victory. "Here, here, you hear that St. Paul names bread and cup, and he does not only say, *as often as ye eat of the body of Christ, and drink of the blood of Christ.*" Beloved, let us also cry out triumphantly : "St. Paul does not say, *as often as ye drink of the wine*, but he says, *as often as ye drink of the cup.*" Why do these Enthusiasts drink the wine ; why do they not drink the cup? Must it not follow of necessity, that they should drink the cup, if St. Paul speak of drinking the cup ; but they understand the wine in the cup, because the cup and wine have become one object? Beloved, why then must it follow that we must eat mere bread, and may not as reasonably understand the body in the bread, in consequence of the sacramental union? Ah! the poor flesh-eaters must not presume on such implication ; none but the lordly Enthusiasts can do so.

453. But again I exclaim, "St. Paul does not say, *As often as ye eat of the sign of the body, and drink of the sign of the blood* ; therefore the bread cannot be a *sign* of the body, nor the wine a *sign* of the blood." Is this not admirable? But if this text is not opposed to the emblem of the Enthusiasts, beloved, why then should it be opposed to us, for maintaining that the body and blood are present? For St. Paul speaks as little of

sign here, as he does of *body* and *blood*, and consequently he must be as strongly opposed to their opinion as to ours; and if he touches them not, neither does he touch us; if in other respects this would be enough: "Paul does not say so here, therefore it is not so;" this would be an argument from pure negatives. Even children know perfectly well what kind of a principle this would be, especially when designed to support an article of faith.

454. But this is true according to the rule of that Silesian spirit; if they are right, I must yield them the victory. For the rule holds infallibly: "We must remove the text from our eyes, and not look upon it at all, where the body and blood of Christ is spoken of as being present in the Eucharist. For this text obstructs the intellect, and the spiritual perception." The other rule also: "We must direct our eyes somewhere else, where this text does not stand, and then exclaim, 'See here! see here! It is not said here that the body and blood are present in the Eucharist.'" In this passage, too, they follow these rules implicitly. For what St. Paul has said,—"*This is my body*,"—immediately before; again, "*This is the new testament in my blood*;" this in their view is nothing. They act here just as if this text were at no place in the world, and they will not look at it. On the other hand, where the text does not stand, they are sure to pause, and search about for the text, opening their mouths, and panting with curiosity, just as if St. Paul must in every sentence and in every line insert no other words but these, "*This is my body*," in order that they might be able to see them. But because all their exertion is taxed merely to search this text—"This is my body"—at some place where it

does not stand; why do they not also seek it in Marcolphus, or in Dietrich von Bern, where they know they will never find it? They must be either knaves or maniacs, who search and make diligent inquiry for a thing at places where it is not, and will not see it when it is placed before their eyes.

455. Yet in addition to the fact, that St. Paul had inserted this text immediately before, he also in this place does not forget the same; for he does not speak concerning mere bread and cup, but says, *This bread,—this cup*; by the word *this*, he forcibly refers to the bread and cup, which he had mentioned before. Now if the Enthusiasts would attend to these two references, and see which bread and which cup it was, to which he refers, they would then readily discover that this bread is the body of Christ, and this cup the new testament; for he is certainly speaking of the same bread and cup, when he says, *this*, as even children and the illiterate can readily perceive.

456. But the Enthusiasts leap over these words, *This bread,—this cup*; indeed, according to their rule, they remove them from their eyes, only insisting upon the words, *bread and cup*; they will not, however, suffer us to disregard the word *cup*, as they do our word *this*. Now if they cry out, “St. Paul does not say here, *As often as ye eat the body of Christ*;” you should reply, “He does, however, say so even here.” “Where, and in what text?” Say then, “By the word *this*. Look at the word, and there you will find this text,—*This is my body; this is the new testament in my blood*. For the word *this*, lays it again before you; but cannot present it before your eyes, for you always turn them away to some other place.”

457. But observe here what anxiety and presumption this *genius* betrays. As already said, where the plain words stand,—*This is my body: this is my blood*,—they can equivocate, and say, *This is the sign of my body: the sign of my blood*. Now if Paul had really inserted this text here,—*As often as ye eat of the body of the Lord, and drink his blood*,—O how easy would it be for them to act here in the same way, and say, “It must mean thus: *As often as ye eat of the sign of my body and blood*.” The genius supposes that we do not understand his evasion. Beloved, if any one can equivocate about this text,—*This is my body*,—which cannot be expressed in more perspicuous terms, he would certainly equivocate much more on this text, *As often as ye eat the body of the Lord*, which is not so plain as the former, with the exception that our *genius* must so paint and disguise himself, pretending that he would believe, if Paul would say, *As often as ye eat the body of the Lord*, preventing us in this way from observing, how his ingenuity perverts the text, where it stands distinctly written, *we should eat the body of the Lord*, namely, “Take, eat: this is my body.” Beloved, let them give us a plainer text, which they cannot pervert, then I will gladly hear them. For if the word *body* be uttered in any text, their ingenuity will soon repeat the *sign of body*: though it is a shame that any one should be so childish on these subjects, but the Enthusiasts cannot be ashamed. Well, it contributes no little to our cause, for it renders our interpretation so much the more secure, in opposition to which they play their antics in so childish and ridiculous a manner. The text continues:

“Whosoever shall eat this bread, and drink this cup

of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

458. Here again stand bread and cup before the Enthusiasts, where they would construe mere bread and cup, that is, wine, out of them, and then put questions and inquiries: "Why St. Paul did not say, 'Whoever eats the body of Christ unworthily.' For St. Paul here says, *This bread*, and he himself refers to the bread, of which he had spoken just before, a circumstance which must not be observed, but removed if possible out of sight, in order that it may not obstruct the spiritual perception; and no other thought must be indulged, but that St. Paul did not say *this bread*, but merely *bread*, as if his text stood here thus: *Whoever eats bread unworthily*. In this way the certain truth would be discernible." But we give praise to God, because we see how St. Paul always repeats and reinserts this text, "This is my body," with the word *this*, as remarked above; and this he still more clearly establishes where he says, *Whosoever eats this bread unworthily, is guilty*,—not merely of bread, or of the sign of the body of Christ, but,—*of the body of the Lord*.

459. Beloved, let us quibble a little here, after their fashion. Why does not St. Paul say, *He who eats this bread unworthily, is guilty of the bread, or, of the sign of the body of Christ?* Since the text, with great force, demands, that the sin consist in eating unworthily; and yet they pretend that it is mere bread which they eat, so must the recipient, according to the words and expression, be guilty of what he eats. For Paul does not say, *Whoever unworthily reflects upon the suffering of Christ, is guilty of the body of the Lord*. If they can assail us with the question, why

Paul did not say, *Whoever eats the body of Christ unworthily*, &c., and think they have shown that the body of Christ is not there, unless we show why Paul does not make this assertion, we would again refer them to our question, why St. Paul does not say, *Whoever reflects upon the sufferings of Christ unworthily*, or, *unworthily eats the sign of his body*? And unless they show why he does not make this assertion, they must justly yield their perversion, according to the rule and law which they wish to apply to us.

460. But I know full well, that they do not believe this equivocation; but because they believe that nothing but bread is present, they think that some comment or explanation must be made; for if they did not insist upon it, they would themselves reject this comment. And indeed they themselves perfectly understand the comment of Carlstadt, and must acknowledge that it is a mere fiction. For St. Paul reproaches the Corinthians, not on account of their unworthy reflections on the suffering of Christ, which a child may easily read and prove; for he relates in express terms that the sin of the Corinthians consisted in their not waiting for each other, but whoever came first, ate immediately, so that those who came afterwards found nothing, and stood abashed, thus making the Eucharist merely contribute to their voracity, as though it were but an ordinary meal. Thus he says: "When ye come together therefore in one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper." Do you not perceive, that they did not celebrate the Supper of the Lord, but an indulgence of the appetite. For while others were still delaying to come, they proceeded, suffering the Lord's Supper to be neglected, and in the mean

time kept eating, as Paul afterwards says, *When ye come together to eat, let one wait for the other, so that ye do not come together for condemnation.* Thus you perceive that the sin consisted in eating.

461. Wherefore, Œcolampadius makes a better comment, as it seems to him, and he says, "The Corinthians by their unworthy participation had committed sin against the Eucharist, that is, against the bread and wine, which are signs of the body and blood of Christ, as one who dishonors a picture of the emperor, dishonors the emperor himself. Thus whoever partaketh this bread and wine unworthily, dishonors the body and blood of Christ, emblems or signs of which they are." Thus they differ among themselves in their comment, just as they do in their text, yet both say that the Holy Ghost teaches this. But the comment of Œcolampadius is peculiarly insignificant. In the first place, because we have proved above, and alleged that bread and wine are not, nor can they be, signs or emblems of the body and blood of Christ. For no property can be pointed out, in which this similitude consists; consequently, this example of the emperor's picture will not correspond with the case under consideration, unless it be first made evident how the bread and wine are emblems or signs of the body and blood of Christ, as his picture must be similar to the emperor.

462. In the second place, did this similitude really exist, it would indeed be a fine subject for comment, but by no means certain. For who cannot make a comment, and go forth and say of it, "This has been my opinion?" No, because they explain the text differently from the natural import of the words, and assail our interpretation, they must not introduce here com-

ments so naked, so defenceless, so low and meagre, and make themselves so gay and merry about it; but they must prove by powerful arguments, that these comments are right, and that they must and should be so understood. Now Ecolampadius does not for one moment consider, that he ought to do this, but he imagines his undefended comments quite sufficient. But where would my conscience be, which desires to stand on good ground and secure? Shall it depend upon these meagre, emaciated, and naked comments? What concern, however, is it to this *genius*, how conscience may stand?

463. In the third place, these comments, besides being uncertain, can have no semblance of truth, unless it would be made certain, and proved that there are mere bread and wine in the Eucharist. For if the real body and blood of Christ are in the Eucharist, this poor unfortunate comment lies in ashes. Now they have not hitherto proved, nor can they prove, that mere bread and wine are present there, as little as they have proved, or are able to prove, that the sign of body or the sign of blood is present there, even if they were able to prove that mere bread and wine are present there; for they have not proved either of these, nor can they prove either, but we have proved according as the words read, that the body and blood of Christ are present. Hence, if they had the text in the Eucharist established according to their sense, we might for the sake of peace admit to some extent such comments on this passage; for they are not fit or applicable in their very nature, as we shall hear.

464. It is a fourth consideration, the very best of all, that Ecolampadius does not regard this passage,—body and blood,—as a trope, but as the words read, “he is guilty of the body and blood of the Lord;” what

is derived from this? This will result: If *body* and *blood* in this passage, are to be understood as the words read, and if they are not figurative, they cannot be figurative in the text also of the institution itself; for it can in no way be admitted, that St. Paul, on the same subject matter and in the same way, should use the same words differently and for a different purpose, as a double-tongued and artful deceiver, but he must simply leave *body* and *blood* the very same in both places. If *body* in the Eucharist signifies the sign of body, and *blood* the sign of blood, so they must here also signify the sign of body and the sign of blood. If they mean here real body and blood, they must mean real body and blood in the Eucharist also; for he speaks in both places concerning the same Eucharist, he must therefore speak in both places concerning the same body and blood, for there he teaches and institutes it; here he advises the proper use of it.

465. Now, where is this dry, emaciated comment? "Whosoever eateth unworthily, is guilty of the body and blood of the Lord;" that is, "whosoever dishonors the picture of the king, dishonors the king himself." If *body* is the sign of body, this comment must lead to this result: Whoever eateth bread unworthily, is guilty of the sign of the body, that is, of bread; for *body* must here also mean the sign of body, or bread; if not, both are fallen, the text and the comment, with the Enthusiasts and all, in one mass into the mire. Behold here how much toil, danger, and ill success those encounter, who take a lie for the truth, and put themselves in array against the truth!

466. Would the Enthusiasts sustain their position, they have three great labors to accomplish. In the first

place, they have to prove, how body and blood are the sign of body and blood, or merely bread and wine in the Eucharist. In the second place, they must prove how this simple bread and wine can be the sign of body, and the sign of blood. When they have accomplished this, on Satan's ascent into heaven, they must advance again to a mighty and still more difficult task; they must prove in their comment on this passage, that body and blood are not the signs of body and blood, because they must show, that in the same expression and in reference to the same subject, blood is not blood, body is not body, but on the contrary, however, the same blood is blood, and the same body is body, and means body. This will require a deal of ingenuity,—this will be to make contradictions seem true.

467. In the fifth place, if every thing here were otherwise correct, and stood in need of no further assistance, yet this comment would be of no importance in itself. For Paul does not say, "Whosoever eateth this bread unworthily, is guilty of Christ," according to the illustration of Æcolampadius, like the man being guilty in relation to the king, who derides his picture; but St. Paul intimates, that the guilt occurs in reference to the members of Christ, of which the bread and wine should be the signs, namely, of the body and blood—says he—"he is guilty," &c. According to this, Æcolampadius must construct his comment and illustration in the following manner or after a similar method: "Whoever dishonors the nose on the picture of the emperor, dishonors the nose of the emperor; whoever abuses the mouth of the picture, abuses the mouth which the emperor has. So that the dishonor which is done to the picture, takes effect not on the person, but upon the

member which was dishonored in the picture. For St. Paul does not here refer to the person of Christ, but to the body and blood of Christ, as to the members of his person."

468. I have written this, in order that you may see that Œcolampadius does not construct his comments and examples properly, and that they do not accord with the text of St. Paul. For if they are to accord, St. Paul must say, as already observed, "Whosoever eateth this bread unworthily, is guilty in reference to Christ, like the man who is guilty in reference to the king, for dishonoring the picture of the king; that is, he has not sinned against a particular limb, or member of the person, but against the majesty and government of the king. For this is what is meant by such expressions." But here St. Paul says that the sin is committed against the members of the person, as against the body and blood of Christ, which is a nearer and more intimate offence, than that against the majesty and government of Christ. For this reason, too, the comment is of no value in itself, as it relates altogether to majesty and government, while the text relates to the members or parts of the person.

469. Paul thus proceeds, 1 Cor. 11, 28: "But let a man examine himself, and so let him eat of that bread, and drink of that cup." Here stand again the bread and cup. So Paul contrasts one with the other; now he calls them bread and cup; afterwards again, body and blood, and then bread and cup again, and then for the third time, body and blood. In order that he may render us well assured, that this sacrament is not mere bread and wine, but the body and blood also of Christ. But the Enthusiasts must turn away their eyes, when-

ever St. Paul mentions body and blood, and attend only when he mentions bread and cup; or else they must comment, and work body and blood into a figure, but they find nothing for comment or the assumption of a figure in bread and cup, and thus they sport and run with the text, just as they please.

470. And this passage especially seems too strong in their favor; for St. Paul, in the original, does not say, "let him eat of *this* bread," but merely of *the* bread; and, "let him drink of the *cup*," not of *this* cup. Well, we grant them the choice, whether they will suffer St. Paul to speak here of a different bread and cup, or of the same. If he speak concerning a *different* bread and cup, he does not thereby oppose our view; and they may be allowed to understand nothing but bread and wine, as it will be no benefit to them, for we speak of bread in the *Eucharist*. But if he speak concerning the *same* bread and cup, of which there is no doubt, we have heard quite sufficiently what this cup and bread are in the preceding text. Let what is there said, be understood here also.

471. Finally, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." As to the views of Carlstadt on the word *discerning*, I have written enough in my little book against the Heavenly Prophets. For it cannot be spoken in reference to the memory of his sufferings, as the fancy of Carlstadt pretends; because here the text rigorously demands, that eating unworthily and not discerning the body of Christ are one thing, which we understand according to the words as they read, that the Corinthians had eaten this bread, with the understanding or absurdity that it was merely bread, and

that there was no difference between this bread and other bread,—“which is indeed to eat unworthily the body of Christ?” Hence he admonishes them to examine themselves, and consider what they are, and what they hold this bread to be. For if they regard it not as the body of Christ, or if they act as if it were not the body of Christ, they do not discern the body of Christ; and the offence will not remain unpunished. We know quite well how St. Paul uses the word *διακρίνειν*, instead of *discernere*, as in 1 Cor. 4, 7, “Whomaketh thee to differ from another?” that is, who has made you distinct from others, as if you were better than, and different from, the generality of men? And Rom. 14, 23, “He that doubteth, is damned if he eat;” that is, whoever can distinguish this to be sin, and still acts in opposition to his conviction, is condemned. And thus, what we call a *discerning*, to discern, to prefer one thing to another, St. Paul calls *διακρίνειν*.

472. But Œcolampadius makes a better appearance, because he derives this distinction from the honor, which through respect to the picture results to the king, as we have seen above in reference to another expression. But the same thing is lacking here as there. I say here; and all that I have said against him in discussing that expression, is equally opposed to him here. For, because we take the text in its simplicity as it reads, and they wish to take it from us, and explain it differently, it is not enough for them to utter mere naked comments, and then leave it so; but they ought to prove by Scripture and reason, that this comment is correct, and properly applicable to this subject. Œcolampadius does not do this, and he is not able to do it. For who will believe that *not discerning the Lord's body*, is nothing

more than dishonoring Christ in his emblem? For it has never yet been proved, that in the holy Supper there are mere bread and the sign of body, upon which, however, this feeble comment supports itself.

473. Besides this, he must also show that *the body of the Lord*, must be taken here, not as the real body of Christ, but merely as the sign of his body; because St. Paul cannot here speak of any other body, than that of which he says, "This is my body," 1 Cor. 11, 24. For he is still speaking concerning the Supper, in the same connection, so he must also be speaking in the same words. Now, if body is not the sign of body *here*, why is it the sign of body *there*? If it is here body, why is it not there body? Consequently this comment and the text with all that they say must submit, or the text must be rendered thus: *who does not discern the sign of the Lord's body*. Such is the position of the present passage, and Paul is still evidently inclined to our side. For we find his words corresponding with our interpretation with great simplicity, harmony, and void of any incongruity; and we need no comments or suppositions, to explain them differently from what they read.

474. Well, now let us examine the text of St. Paul in the tenth chapter, where he says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10, 16.

475. This text have I applauded, and still applaud, as the joy and crown of my heart. For he does not only say, "This is the body of Christ," as expressed in the institution of the Eucharist, but mentions the bread which is broken, and says, "This bread is the body of Christ;"—yes, *this bread, which we break, is*

not only the body of Christ, but the distributed body of Christ. Here is then a text so plain and perspicuous, that the Enthusiasts and all the world cannot desire or demand any thing more ; yet it seems to have no effect on them. On this text they make me no further answer, than to show that they are at variance among themselves. Some say, that Paul speaks concerning an emblematical and figurative communion, but some say, he speaks concerning a spiritual communion, introducing here what follows immediately after concerning the communion of the altar and of devils, escaping with this, without regarding us, or trying to show that they would prove or force it from the text ; and here I must be satisfied in their unsupported words and comments, and they act as if I congratulated one, and he would turn away, with a contemptuous movement, and so would pass off. Well, they shall not pass so insolently, and act with so much indecency, if it be the will of God.

476. First, there is no doubt, that St. Paul speaks here also concerning the Eucharist, because he speaks concerning *bread, cup, the body and blood of Christ*, and he must certainly be speaking concerning the same body and blood, bread and cup, which are spoken of in the institution of the Eucharist. If not, this text has no relation to our subject ; and whoever pleases, might believe of it, that he is speaking merely of ordinary repasts. Hence it follows from this, that the text before us, according to the views of Œcolampadius, must stand thus: "This bread, which we break, is a communion of the bread, which is a sign of the body of Christ ; the cup of blessing, which we bless, is a communion of the wine, which is an emblem of the blood of Christ." Is not this an admirable text ? Bread is a communion of

bread; cup is a communion of wine! What does this amount to, but to say, that the broken bread is a communion of bread; that is, the broken bread is an ordinary, distributed bread? Can Paul teach us nothing else but that distributed bread is distributed bread? Or does he feel great solicitude, lest we might mistake distributed bread for distributed sausages, or distributed wine for distributed water? These are their own words, that body should mean the sign of body, that is, *bread*; blood the sign of blood, that is, *wine*, as we have heard abundantly; and they have all their books full of it.

477. But if the figure should depend on the word *communion*, and it ought to mean a *sign of communion*, or, a *figurative communion*, through which the *spiritual communion* is indicated; then the text of Ecolampadius, according to this contorted and awkward figure, must stand thus: "The bread, which we break, is a figurative communion of the figurative body of Christ, which is the bread." Beloved, what in the world is this,—“Bread is the figurative communion of bread?” For in this way they must speak, if the figure is to stand. Now, should one loaf of bread be a sign or figure of another, as it is distributed and made common or general? Since both loaves naturally and materially must be bread; the first, because it is broken; the other, because it is a sign of the body of Christ.

478. Since this *genius* can do every thing, I believe he regards the *first bread*, which is broken, as a picture of bread upon paper, or a carved loaf of bread, which might well enough be a figure or sign of other real bread; which represents the body of Christ, in order that the text may stand thus: “This wooden broken bread is a figurative communion of the real bread, which is a sign

or an emblem of the body of Christ." For all this would be required by the nature of his figure. If not, it must stand thus: "This broken bread, which cannot be a figurative communion of bread, is, however, a figurative communion of bread." For it is impossible for one loaf of bread to be a figurative communion of another loaf.

479. We have already proved, that this figure of antecedent reference cannot exist in the Scriptures nor in any language, but it is a mere fiction of the imagination. For, according to the Scripture, and the whole science of language, if the word *communion* become a figure, it must point forward to a spiritual communion, or to a new, a different communion besides the old physical communion. Precisely as body and blood must mean a spiritual, or different body and blood, if they become figurative, or they should not signify physical body and blood. Hence communion, in this passage, must merely signify a natural communion or distribution; or if it be a figure, it must signify a new spiritual communion, according to which the text would have to stand thus: "This bread, which we break, is a spiritual communion of the body of Christ." But if body here also be a real figure, it would have to mean the spiritual body of Christ, which is the church. And then the text upon the whole would stand thus: "This bread, which we break, is a spiritual distribution of Christianity,"—with the signification, *Wherever this bread is broken, there will Christianity be diffused also*; and then horrors far more horrible would follow.

482. Let them choose here which alternative they please. If body and blood in this passage are figurative, and the emblems of body and blood, namely, bread and

wine, as their doctrine maintains, they would find it impossible to avert all the dreadful consequences, to which I have just now alluded, which every man must comprehend, and no one can deny; especially if they are determined to have *communion* also figurative. But if they are not figurative, but the real body and blood of Christ, as our doctrine maintains, they cannot be figurative in the other passage at the institution of the Eucharist. For no man can deny, that St. Paul speaks here concerning the Eucharist; and that he names and means the very same *blood* and *body*, which Matthew, chap. 26, 26; Mark, chap. 14, 22-24; Luke, chap. 22, 19, 20, and Paul himself in other chapters, name and mean, when they say, "This is my body; this is my blood." What can they fabricate against this?

483. Now they will have to make the choice, that here *blood* and *body* are figurative. For their doctrine demands it, because these words here refer to the sacrament, and in the Eucharist sacramental or figurative words must be employed, as Œcolampadius teaches. Hence, this consequence must ensue, that the bread is a figurative communion of the bread; that is, it is a pictured bread, or else it is what it cannot be, as above remarked. For Œcolampadius admits, that the word *is* does not mean *signifies*; therefore he must admit, that bread is a *figurative communion* of the bread, and he cannot say, that the *broken bread* is a *spiritual* communion. For with him a natural object cannot be, and cannot be called, a spiritual object.

484. But if he desire to have a figure out of the word *communion* only, and his text to stand thus: "This bread, which we break, is a figure of the communion of the body of Christ," and if he can prove

this, his view will be admirably sustained; but then the word *body* would not be a figure. But if body here is not a figure, it cannot be a figure in Matthew, Mark, and Luke, where they say, "This is my body;" because it is the same Eucharist and the same body, of which they are speaking. Thus wherever this *genius* attempts to go, he is sure to stumble, to totter, and is obliged to fall. I would advise them to say, "The *external* world of God is of no consequence, and we have enough in the *internal* evidence of the Spirit; we scorn the words of St. Paul,—those poor, insignificant dozen of letters;" and then the expression, "body and blood," would have to be either a figure or not a figure, just as they please; otherwise I cannot imagine how they would evade the text of St. Paul. They would then have also to contrive some method, to force the world into the belief of their testimony and their interpretation, and thus they would have secured the victory.

483. Now whatever has been said against the text of Œcolampadius, operates equally against the text of Zwinglius. For wherever Œcolampadius makes an emblem, there Zwinglius makes a figure; and the explanations of both are of the same import, though expressed in different terms. Œcolampadius has a figure of the body; Zwinglius an emblematical body; and these are but one and the same thing. Hence the text of Zwinglius must stand thus: "The bread, which we break, is the communion of the emblematic body of Christ," that is, of the bread, just like the version of Œcolampadius. But if only he could construe his text thus: "The bread, which we break, represents the communion of the body of Christ," it would then admirably support his view of the subject. But the text in Matthew, Mark, and

Luke, will not suffer this; when he says, "this represents my body," if he has the same represented body, he must admit it to be the same represented body here also; for it is the same body, as already remarked. Now the same consequences must follow from assuming a figurative or represented body, as Ecolampadius would derive from assuming an emblematical body, as every one can imagine and perceive for himself; therefore it is not necessary to mention all again.

484. The Silesian enthusiast, with his perversion, must here also come under consideration; for thus he inverts the text of Matthew, Mark, and Luke, "My body is this, namely, a spiritual meat." For, he says, the word *this* must refer to the Spirit, it must, then, be so construed here also; and this text, "The cup of blessing, which we bless," must also be inverted: "The communion of the blood of Christ, is the cup of blessing, which we bless," namely, a spiritual cup of blessing. Now if this communion is a spiritual thing, and if it must here also mean a natural cup of wine, the natural cup must at the same time be a spiritual cup; that is, at the same time a spiritual cup, and not a spiritual cup, natural and not natural. For Paul speaks concerning the natural cup, but this *genius* makes the very same cup spiritual and not natural. Is not this noble, elevated spiritualizing? Let them go on with their ridiculous sophistries.

485. Our text and interpretation stand here clear and elegant, bright and perspicuous. "The bread, which we break, is the communion of the body of Christ."

486. Here you must observe, in the first place, that he is speaking of the natural bread, which we break in the celebration of the Eucharist: this no one can deny.

After this, it is also certain, that at this natural breaking-of bread, or Eucharist, there must not only be saints and worthy guests, but also some who are unworthy, such as Judas and others. So, you have heard that the word *is* cannot be equivalent to *signifies* in any language upon earth, but it expresses the reality wherever it stands. Finally, communion signifies here the general blessing of which many are participants, and of which many taste, as of a thing given without distinction to them all. This may be received in a twofold manner,—natural and spiritual. For that is called a common or general thing, of which many participate in common, as of a common or public fountain, street, field, meadow, wood, fire, &c. For in this passage it cannot signify the communion of faith in the heart; for the text speaks here of a general blessing, which is to be received and enjoyed, namely, the bread and the cup. For the Apostle says, “The bread, which we break,—the cup, which we bless,” and afterwards, 1 Cor. 10, 17, “For we being many are one bread, and one body: for we are all partakers of that one bread.” So, it is now evident, that *κοινωνία*, the communion of the body of Christ, is nothing else than the body of Christ, as a general blessing divided out and distributed to be enjoyed by many.

487. Now Paul speaks thus: “The bread, which we break, is the communion of the body of Christ;” that is, whoever partakes of this broken bread, partakes of the body of Christ, as a common blessing distributed among many; for the bread is this common body of Christ, St. Paul says. This is spoken in clear, perspicuous terms, which no one can understand differently, unless the words be changed. Now, not only the wor-

thy partake this broken bread, but Judas also and the unworthy ; for the breaking of the bread is among the good and the bad. But it is not possible that the latter can partake it spiritually ; for they have no spiritual perception, no faith ; so Christ also has no more than one body.

488. If now the unworthy partake of this, and have it in common among them, it must be natural, and not spiritual ; because there can be no kind of participation, except to be either natural or spiritual. For a figurative, emblematical, or representative participation cannot occur in the Eucharist, because there is no emblem or representation. Consequently the real body of Christ must exist in the bread, which we break, in order that the unworthy may partake of it in a bodily or natural manner, because they cannot partake of it spiritually, as this sentence of Paul reads, "*The bread, body of break, is the communion ;*" that is, *the common which we Christ distributed among those who receive the broken bread.*

489. Here, on the contrary, this leader of the Enthusiasts wars over the word *communion*, and wishes to make a spiritual communion out of it, which can occur among the pious only, and which must be explained or represented by the breaking of bread, as by a figurative communion. In order that the text of St. Paul may receive this construction, it must stand thus : "*This bread, which we break, is a sign of the communion of the body of Christ,*" according to Ecolampadius ; or thus, "*This bread, which we break, represents the communion of the body of Christ,*" according to Zwinglius. First of all they strive to prove this on the following premises : "*Thus it seems to us to be right ;*" for their own fancy is the strongest principle they have in the whole inves-

tigation, with the exception that they baptize this fancy and give it a name,—“Scripture and Creed.”

490. Next to this they introduce the sentence which Paul inserts after this text: “For we being many are one bread, and one body: for we are all partakers of that bread.” Here they frame certain unusual figures again,—that bread here is a spiritual bread, namely, the body of Christ; and the words *one body* with them is also a figure, namely, the saints only, who partake of this spiritual bread; and they strive against me thus: “Because we are all one body of Christ, the unworthy cannot be in this body, but the true members only; consequently this communion of the body must be spiritual.”

491. What am I to do with these erring spirits? At one moment they make bread and communion *figurative*. Then again another party of them make bread and communion *spiritual*; they run against each other, as if they were insane, and not one of them was certain of his course. We know that St. Paul does not say here, *We being many are one body of Christ*, but merely, *We being many are one body*, that is, *one mass, one community*; just as any town is a particular body and corporation, in contradistinction to another town. From this, however, it does not follow, that every member of this body or community is a holy, spiritual member, and that thus he enjoys only spiritual communion; but it is a natural mass and body, in which there are both holy and unholy persons, who at the same time partake of this same bread.

492. Nor can bread here be a spiritual bread; for St. Paul speaks of the same bread, of which he had been speaking before: “The bread which we break.” This bread is the same bread, wherefore it constitutes a pecu-

liar mass and body out of those who partake it,—not one body of Christ, but merely one body. For there is certainly a great difference between body, and the body of Christ; and *body* is here really a figure, according to the style of Scripture, not a figurative body, according to a trope of reference; but a new, a different body, of which a natural body is an emblem. And this trope the text demands, where it says, *we are one body*. Now we cannot all be one natural body. The Enthusiasts also should thus characterize their figure, and they should prove it, and show in connection with this, that the body and blood of Christ are the signs of body and of blood.

493. In a word, St. Paul speaks in this whole passage of no spiritual or figurative, but only of a natural communion, or of one general thing which is distributed. This you can perceive in all the expressions and examples which he employs. First, in this, 1 Cor. 10, 17, “For we being many are one bread, and one body: for we are all partakers of that bread.” In order that you may understand this communion in a natural sense, he says, *it is one bread*, namely, the bread of which he spoke in the text, “The bread, which we break, of which we are all partakers.” Now if this broken bread cannot be spiritual bread, its distribution, breaking, or communion cannot be spiritual.

494. Another quotation is this, 1 Cor. 10, 18: “Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?”

495. Here indeed there is no spiritual or figurative communion; for, to eat of an offering, is to taste of the meat on the altar naturally, or to be a natural partaker of the altar. And the altar with the offering is indeed but a natural object, a natural and general distribution

among the sacrificers. And thus our bread also is a natural communion distributed among us. But if the bread is naturally broken in common, distributed, and received by us, the body of Christ, then, is naturally broken in common, distributed, and received by us. For the broken bread is the general, or distributed body of Christ, as Paul says, "The bread, which we break, is the communion of the body of Christ," 1 Cor. 10, 16.

496. "Yes," they exclaim, "St. Paul speaks afterwards, verse 20, of *the communion of devils*: *I desire not that ye have the communion of devils*; here there must indeed be a spiritual communion; for devils have no body; hence the communion of the body of Christ, spoken of above, must also be spiritual." I answer: It seems to me that the word *communion* causes them to err, because they do not rightly understand it; and it is true, indeed, that this word is not altogether as pure German, as I could earnestly desire it to be. For, *to have communion*, is generally understood, *to have intercourse with any one*. But it ought in this place to mean as much as I have explained above,—as when many persons use, partake, or share one common thing; this I would express by the word *communion*; I can find no other word better adapted for that purpose.

497. Well, if devils really have no body, though this expression indeed had reference to a spiritual communion, how will it follow, that for this reason a spiritual communion of the body of Christ must be understood, in the foregoing passage? Is it sufficient merely for a person to make the assertion? But Paul speaks here of a natural communion of devils; a fact which the words prove that precede and follow this text. Just before, he speaks thus: *The things which the Gentiles sacrifice, they*

sacrifice to devils. You perceive that he speaks of sacrifices to idols, calling them offerings in sacrifice to devils, and he is treating here of the eating of sacrifice offered to idols. *Whoever eats of the sacrifice to devils, he is in the communion of the devil.* This is surely a natural communion, for it is an offering to Satan, a physical offering, which many eat and enjoy, and are thus physically in the physical communion of Satan, that is, in the sacrifice of the devil which is offered to Satan. Just as we might say, that we, both worthy and unworthy, are in the communion of God, when we receive the body of Christ in a natural manner; for we enjoy the body of Christ, and become partakers of it, which is an offering of God, and is sacrificed to God.

498. The following expressions also, verse 21, require this view: "Ye cannot drink the cup of the Lord, and the cup of devils." Can you perceive of what he is speaking, and that he does not wish us to be in the communion of devils, namely, that we should not drink the cup of devils? If the cup of devils is a material thing, then drinking the cup of devils must be the natural communion of devils; just as to drink the cup of the Lord, is to have a natural communion with God or the Lord; that is, to be partaker of the thing, which belongs to the Lord, or to God, or which is offered to God. Now the cup of the Lord, is not only a cup, but also a communion of the blood of Christ, which we being many enjoy.

499. Paul further observes, "Ye cannot be partakers of the Lord's table, and of the table of devils." Is it not abundantly obvious from this, that the table of devils is a physical or natural object? Then the communion or participation of it must also be a natural thing, and so too the table of the Lord is a natural object, and

its communion a natural communion. For we must not be so dull of apprehension, as in this passage to understand by the communion of devils, that a person enjoys the devil himself, or partakes of him, apart from the external object, because both stand here denominated the table and the cup of devils, but the object or element only which belongs to the devil, or is offered to him, is received and participated. Just as we call it the communion of God, or of the Lord, when we are partakers of the element or object which is the Lord's, or belongs to him, as the text clearly expresses it: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

500. It is quite a different expression if I say, "the communion of devils," or, "the communion of the table of devils;" but yet these expressions have the same meaning, as they are spoken in reference to the same objects. For the communion of the table of devils indicates the objects or *ingredients* of which this communion consists; but the communion of devils indicates the being for whom the object or element is intended, or to whom that belongs of which the communion consists. Thus too *the communion of the Lord's table*, is a different expression from *the communion of the Lord*. The communion of the Lord's table, indicates the thing or the object in which the communion consists, but communion of the Lord, indicates who he is, in the object of whom this communion consists.

501. In like manner, Paul, in chap. 11, 26, uses two similar expressions in reference to the Eucharist, at one time speaking of eating the bread: "As often as ye eat this bread;" again, "And thus let him eat of the bread," says he. But afterwards he says: "Whoever eats this

bread of the Lord." The first expression tells us what it is that is eaten; the second, whose it is, and to whom that belongs which is eaten. So in this expression,—*the communion of the body of Christ*,—it is merely shown what the object is of which the communion consists, namely, the body of Christ, and not whose this thing or object is, for it belongs to God, or the Lord. Wherefore no spiritual communion can be understood here; because the *broken bread* is this communion of the body of Christ, and the body of Christ is the matter or object, in which the communion consists, which both the worthy and the unworthy may enjoy, because they enjoy the broken bread.

502. And if one would speak concerning the spiritual communion, it would not be necessary to name the two objects, *body* and *blood* of Christ, but it would be sufficient to name Christ only, as Paul says in another place, 1 Cor. 1, 9, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Why should he so distinctly speak of the body and of the blood, and, as it were, place two communions in contrast with each other, as if there were two distinct communions, the one quite different from the other? Since a spiritual communion is one single communion, and not two distinct communions. So too, the communion of the *body* of Christ, is not the communion of the *blood* of Christ, nor the contrary. For St. Paul even here distinguishes them from each other. Now it is impossible that, in a spiritual communion, the body and blood of Christ should be separated, and constitute two distinct communions, as the case is here. Consequently the communion of the body and blood of Christ here, must be natural and not spiritual.

503. Thus we possess this strong text in our favor, still secure and unadulterated, in opposition to the naked, worthless comments of the Enthusiasts. Now if they cannot admit or believe all this, we still have shown in connection with it reasons and principles sufficient why we are constrained to maintain our interpretation. For were I even a Turk, a Jew, or a Pagan, who believes nothing of the Christian faith; and should I notwithstanding hear or read this passage of Scripture concerning the Eucharist, I would still have to say, "I do not, it is true, believe in the Christian doctrines; but I must say this at least, if they wish to be Christians, and to maintain their doctrines, they are bound to believe, that the body and blood of Christ are eaten and drunken naturally in the bread and wine."

504. And the Enthusiasts ought to know that, because they have to acknowledge our interpretation to be simple, strictly according to the order and agreement of the words, and yet are not satisfied, nor willing to yield,—we on the other hand are far less satisfied and willing to yield, in consequence of their meagre, dry, shelterless comments, which they draw out of their own brains, against the simple construction of the words. For if we must depend upon mere, barren words, we should rather depend upon the naked, unvarnished text, which God himself has spoken, than upon the unadorned and tattered comments, which men have imagined. And though they may christen these comments with the name of Scripture and Creed; it shall not affect us, until they shall have proved also, that these comments are really Scripture and Creed; as they would falsely denominate them. For they ought to bear in mind, that we are assuredly as unwilling to give errone-

cus instruction, as they can be. This, praise be to God, we have proved with facts, more fully and with greater force than they, so that they dare not arrogate this renown to themselves in so lordly a spirit, as if they alone were thus disposed. But Christ will be the judge over all those who tell falsehoods and lead astray.

505. On this account, I triumph in humility before God, that in this little book I have so far prevailed as to prove that there can be no figure in the Eucharist, but that the words are to be understood just as they read,—“This is my body,” “this is my blood,”—this I know most certainly. For if these words be figurative here, they must be figurative in all other passages which relate to the holy Supper. Now we have shown how the Enthusiasts themselves acknowledge and teach that they are not figurative in the sentence from St. Paul, 1 Cor. 11, 27, “Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.” Nor are they figurative in this sentence, chap. 10, 16, “The cup of blessing which we bless, is it not the communion of the blood of Christ?” On these passages there is nothing left on which a reply against us can be built. Now if there is no figure in the words of the Eucharist, it is abundantly clear, that our interpretation is correct, and that of the Enthusiasts false and erroneous.

506. The sixth chapter of John, because it does not speak in reference to the Eucharist, and since it has already been treated of by others, as by Philip Melancthon, John Briens, and many others, I pass over for the present, though I have the intention of discussing this also, in a single sermon, and of adding my opinion on this subject to theirs.

THE THIRD PART.

507. Because I see that the longer the time, the more numerous are those sects and erroneous opinions, and that there is no cessation of Satan's frenzy and malignity, lest in consequence of this, during my life, or after my death, some future heretics may assume to themselves the sanction of my name, and falsely quote my writings in support of their errors, as enthusiasts on the Lord's Supper and on baptism have begun to do; in this Dissertation I wish to confess my faith before God and the whole world, from article to article, in which faith I expect to persevere till my death; with the help of God, to depart from the world in it, and to appear before the judgment seat of our Lord Jesus Christ. And I see the necessity of doing this, in order that no one after my death may say, "If Luther were now living, he would maintain and teach this or that article differently; for he did not sufficiently meditate on the subject."

508. On the contrary, I assert now as then, and then as now, that, with the grace of God, I have considered all these articles with the greatest anxiety, compared them with the Scriptures frequently again and again, and would as assuredly defend them, as I have now defended the Sacrament of the Altar. I am not intoxicated at present, nor void of reflection; I know what I am saying; I deeply feel, too, what responsibility I shall sustain on the coming of the Lord Jesus Christ at the day of judgment. Therefore no one shall charge me with loose or careless decisions; I am in earnest. For, by the grace of God, I am not unacquainted with Satan in the most of his wiles. If he can pervert and corrupt the word and Scripture of God, what may he not do with my words, or those of another man?

500. First, I believe in my heart that primary article concerning the Majesty of God: that Father, Son, and Holy Ghost, three distinct persons, a perfect Unity, is naturally and truly God, the Creator of heaven and earth, and all things,—in opposition to the Arians, the Macedonians, the Sabellians, and similar heretics: Gen. 1, 1; as all have maintained, up to this time, both in the Roman, and in the Christian church throughout the world.

510. Secondly, I believe, and I know that the Scripture teaches us, that the second person in the Trinity, namely, the Son, alone became a real man, conceived of the Holy Ghost, without the aid of man, and born of the pure, holy Virgin Mary, as a real, natural mother; as the whole has been clearly described by St. Luke, chap. 1, 26, and the Prophets have foretold; so that the Father, or the Holy Ghost, did not become man, as some heretics have imagined.

511. I believe also that God the Son did not receive a body only without a soul,—as some heretics have taught,—but a human soul also, that is, the full, entire humanity; that he is truly the seed or child promised to Abraham and David, and was born naturally the son of Mary, in every mode and form a true man, as I am myself, and as is every other man, Heb. 7, 26, with the exception that he came free from sin, by the Holy Ghost, through the Virgin alone.

512. And I believe that this man is true God, as an eternal, indivisible person, made of God and man; so that Mary, the holy Virgin, is a real, true mother, not only of the man Christ, as the Nestorians teach, but of the Son of God, as Luke, chap. 1, 35, says: "That holy thing which shall be born of thee, shall be called

the Son of God," that is, mine and every man's Lord Jesus Christ,—the only, true, natural Son of God and the Virgin Mary, truly God and man.

513. I believe also, that this Son of God and of Mary, our Lord Jesus Christ, has suffered for us poor sinners, was crucified, died, and was buried, by which he has redeemed us from sin, from death, and the eternal wrath of God, with his innocent blood; and that on the third day he arose from the dead, ascended up to heaven, and is now sitting at the right hand of God, the Almighty Father, Lord over all lords, King over all kings, and over all creatures in heaven, on the earth, and under the earth, over death and life, over sin and righteousness.

514. For I confess, and feel able to prove from Scripture, that all men have descended from one man, Adam; and from this man, through their birth, they bring with them and inherit all the evils of the Fall, the guilt and the sin, which the same Adam, through the malignity of Satan, contracted in Paradise; and that thus all men after him are born, live, and die in sin, and must have been exposed to everlasting death, had not Jesus Christ come to our aid, and received this guilt and sin upon himself, as an innocent lamb; had he not paid for us by his sufferings, and did he not still stand and plead for us, as a true, benevolent Intercessor, Savior, and the only Priest and Bishop of our souls.

515. In this belief, I condemn and reject as erroneous, all doctrines which exalt our freewill, as being strongly opposed to this mediation and grace of our Savior, Jesus Christ. For since apart from Christ, our master is death and sin, and Satan is our God and Prince, there can be no strength or power, no wisdom

or intelligence, by which we can restore and elevate ourselves to righteousness and to life; but blinded and captivated, we would have to be subject to Satan and sin, doing and thinking that which is pleasing to him only, and which is opposed to God and his commandments.

516. For this reason, I condemn both the new and the old Pelagians, who will not admit original sin to be sin, but only an infirmity or error. But because death is passed over all men, original sin cannot merely be an infirmity, but an enormous, an immense sin, as St. Paul says, Rom. 6, 23, "For the wages of sin is death;" and again, 1 Cor. 15, 56, "The sting of death is sin." So too says David, Psalm 51, 5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." He does not say, *My mother hath conceived me with sin*; but, *I, I am begotten of sinful seed, and my mother hath conceived me in sin*, that is, *in my mother's womb have I grown from sinful seed*, as the Hebrew text has it.

517. Next to this I also condemn and reject, as the inventions and errors of Satan, all orders, rules, cloisters, institutions, whatever have been founded and instituted by men, beyond, and independent of, the Scriptures, connected with vows and obligations, although many illustrious saints have passed their lives in these institutions, and have been misled through them up to this time, yet as the elect of God, they have finally still been redeemed, and made their escape by faith in Jesus Christ. For, because these orders, institutions, and sects, have existed and have been perpetuated in the design, that men by this mode and by such services desired, and might be able, to be saved, and to escape from sin and death, they are therefore notorious, abominable abuses, even a denial

of the only aid and grace of our only Savior and Mediator, Jesus Christ. "For there is none other name under heaven given among men, whereby we must be saved," Acts 4, 12; and it is impossible that there can be more Saviors, modes, or means, to be saved, except by his own righteousness, which Jesus Christ our Savior has bestowed upon us, and placed before God for us, as our only mercy-seat, Rom. 3, 25.

518. Now, it would be a laudable thing, if cloisters or monastic institutions, were kept for the purpose of teaching young people in them the word of God, the Scriptures, and for imparting a Christian education, by which we might train up and prepare better men, well qualified and instructed for bishops, preachers, and other servants of the church, and for the duties of civil government, as well as finely educated, well instructed women, who might afterwards train up, and rear a Christian family of children. But as a mode of seeking righteousness, it is all the doctrine and creed of Satan, 1 Tim. 4.

519. But the holy orders, and the proper institutions, which God himself has founded, are these three: the Ministry, the Matrimonial relations, and Civil Government. All those who are engaged in clerical duties, or the ministration of the word, are in an order or position, holy, proper, good, acceptable to God; as those who preach, administer the sacraments, superintend the treasury, keep the vestry, bear messages, or act as servants in performing the commands of such persons, these are all engaged in works holy in the presence of God.

520. Again, any father and mother regulating their family with discretion, educating their children to the service of God, are engaged in a vocation divine and

holy : and thus this also is a holy institution. So too when children or servants are obedient to their parents or masters, they are performing holy duties, and whoever is found thus engaged, is a living saint upon earth.

521. And thus princes and lords, judges, officers, chancellors, secretaries, male and female servants, who attend upon them, and all besides who are submissively obedient, are engaged in holy employments, and their occupation is holy in the sight of God. And for this reason,—because these three institutions or orders are embraced in the word and commandments of God. Put whatever is contained in the word of God, must be holy ; for the word of God is holy, and sanctifies every thing in connection with it.

522. Besides these three institutions and orders, is the general or universal order of Christian love, in which not only the duties of the three orders are embraced, but every act of benevolence performed towards the needy in general ; as to feed the hungry, to give drink to the thirsty, to forgive our enemies, to pray for all, to suffer all kind of evil upon earth. Behold, all these are called good and holy works. However, neither of these orders is a means of salvation ; but there remains one way only, independent of all these, namely, faith in Jesus Christ.

523. For, to be holy, and to be saved, are entirely different things. We are saved through Christ only ; but we become holy both through this faith and through these divine institutions and orders. Even wicked men may possess many holy qualities, but in consequence of these qualities they are not saved ; for God wishes these works of ours to be performed to his glory and honor ; and all those who are saved in the faith of Christ, perform these works, and observe these orders.

524. But whatever has been said respecting the matrimonial relations, should also be understood in reference to widows and unmarried women; for they also belong to the domestic circle. If now these orders and divine institutions do not secure salvation, what then should the institutions and convents of Satan effect, which have been founded entirely without divine authority, and besides this they oppose and obstruct the only effectual means, namely, faith in Christ.

525. Thirdly, I believe in the Holy Ghost, who with the Father and Son, is true God, and proceeded from the Father and Son from eternity, yet in one divine essence and nature a different person. By whom, as by a living, eternal, divine gift and endowment, all believers are endowed with faith and other spiritual gifts, raised from the dead, freed from sin, and made joyful and serene, free and secure in their consciences. For this is our assurance, if we feel this witness of the Spirit in our heart, that God will be our Father, will forgive our sins, and have everlasting life bestowed upon us.

526. There are three persons and one God, who has given himself to us wholly and perfectly, with all that he is, and all that he possesses. The Father gives himself to us, with heaven and earth, together with every other creature, in order that they may serve us, and contribute to our necessities. But through the fall of Adam, this gift is obscured and rendered unavailable. For this reason, the Son afterwards gave himself also to us, he bestowed upon us all his works, his sufferings, his wisdom and righteousness, and reconciled us with the Father, by which we, living and restored again, might know and possess the Father also with his gifts.

527. But because this grace would be accessible to

no one, if it remained confined so profoundly, and could not come to us, the Holy Ghost therefore descends to us, and bestows himself wholly and entirely; he teaches us to know this beneficence of Christ which has been manifested to us; he helps us to receive and preserve it, to use and impart it effectually, to increase and extend it. And he does this externally and internally: internally, by faith and other spiritual gifts, but externally through the Gospel, through Baptism, and the Sacrament of the Altar, by which he comes to us, as through three media or means, and exercises the sufferings of Christ in us, and employs it for the promotion of salvation.

528. Hence I believe and know, that as there is no more than one Gospel and one Christ, so also there is no more than one baptism. And that this baptism in itself is a divine ordinance, as is his Gospel also. And just as the Gospel is neither false nor incorrect, though some falsely abuse, teach, or disbelieve it, so baptism also is neither false nor incorrect, though some may probably receive or administer it without faith, or otherwise misuse it. Hence I condemn and reject altogether the doctrine of the Anabaptists, and the Donatists, and whomsoever they may be who rebaptize.

529. I would also make the same confession in reference to the Sacrament of the Altar, that the true body and blood of Christ are eaten and drunk in it orally, although the priests who administer it, or those who receive it, do not believe, or else misuse it otherwise. For it does not depend upon the belief or unbelief of man, but upon the word and order of God. In this belief I must continue, unless they should first change the word and order of God, and construe it differently, as the present enemies of the sacrament pretend, who certainly have nothing but

bread and wine, for they do not possess the words and instituted order of God, but pervert and corrupt them according to their own fancy.

530. Again, I believe that there is a holy Christian church upon earth, which is the congregation and total amount or collection of all Christians in the world, who are the bride of Christ, and his spiritual body, of which he is the only head; and the bishops or preachers are not the heads, nor the lords, nor the bridegrooms of this church, but servants, friends, or, as the word bishop imports, superintendents, stewards, or elders.

531. And this Christian church exists not only under the Roman church or the Pope, but in all the world, as the Prophets have predicted that the Gospel of Christ should spread throughout the world, Psalm 19, 6. So that among Papists, Turks, Persians, Tartars, this Christian church is visibly diffused in the world, but collected spiritually, under one Gospel and faith, under one head which is Jesus Christ. For the papal supremacy is undoubtedly the real government of Antichrist, or antichristian tyranny, *which sitteth in the temple of God*, and reigns with human authority, as Christ, Matt. 22, 24, and Paul, 2 Thes. 2, 4, predict. Although the Turks and all heretics, wherever they may be, are included in this abominable throng, who are spoken of as sitting in the holy seat, but not similarly to the Papacy.

532. In this Christian church, and wherever it exists, there is forgiveness of sins, that is, the kingdom of grace and of true absolution. For there the Gospel exists, baptism, and the Sacrament of the Altar, in which is offered and received the forgiveness of sins, and Christ, his Spirit, and God, are present there. And apart from this Christian church, there is no salvation nor forgiveness

of sins, but everlasting death and condemnation; although there is great ostentation of holiness and of many good works, yet it is all unavailing. But this remission of sins is to be expected not once only, as in baptism, as taught by the Novatians, but as frequently as we feel the need of it till death.

533. But those indulgences which the Romish church professes to have and to confer, is a detestable imposition, not only because they are special devices fancied and framed, apart from the general remission of sins, which is bestowed through the Gospel and the sacraments in all the Christian church, and in consequence of this, thus impairs and nullifies the general remission; but also because they ground and establish the satisfaction for sins upon human works and the merit of saints, though Christ only can do enough for us, and though he has done quite sufficient.

534. As to the dead, because the Scripture gives no account of their condition, I believe that it is no sin with free devotion to pray in the following or a similar manner: "Blessed God, if the soul is in a condition accessible to mercy, be thou gracious unto it." And when this is done once or twice, let it be enough. For vigils and masses for souls, and yearly solemnities, are of no avail, but the annual fair of Satan.

535. Nor have we any thing in the Scripture concerning purgatory, and this is also the mere fabrication of visionaries; therefore I maintain that it is not necessary to believe in it. Although all things are possible to God, he can very readily cause souls to be tortured after death for a limited time; but he has not permitted it to be spoken or written about. Consequently he does not wish to have it believed. And though I were assured of

a purgatory, it would not be proper to teach it in the congregation, or to practice vigils, or read portions of Scripture against it.

536. Others have assailed the invocation of the saints, before myself, with which I am pleased; and I believe it too, that Christ alone should be invoked as our Mediator,—a truth which the Scripture teaches, and which is certain. Respecting invocation of saints, there is nothing said in Scripture; therefore it must be indeterminate, and a thing not to be believed.

537. In reference to unction, if it were maintained according to the Gospel, Mark 6, 15, and James 5, 14, I would have nothing to say; but to make a sacrament out of it, is all nugatory. For just as a person, instead of vigils and masses for souls, might with great propriety deliver a sermon concerning death and eternal life, and also pray during the obsequies, and call to mind our approaching end, as it appears the ancients were in the habit of doing; so it would also be a laudable thing to visit the sick, to pray for and admonish them, and if any one desired to be anointed with oil in the name of God, he should be permitted.

538. There is no need of making sacraments out of matrimony and the ministry, since these orders are sufficiently holy in themselves. So indeed repentance is nothing else but the effect and power of baptism. And thus the two sacraments remain,—baptism and the Supper of the Lord in connection with the Gospel, through which the Holy Ghost abundantly offers, bestows, and accomplishes the remission of sins.

539. As the greatest abomination I regard the mass preached or sold as a sin-offering or good work, upon which all convents and monasteries are now founded;

but, if it be the will of God, they shall soon be subverted. For though I was a great, reckless, scandalous sinner, and wasted my youthful days in a thoughtless and unprofitable manner, yet my greatest sin consisted in being so illustrious a monk, and with so many masses, for more than fifteen years, shamelessly offending, crucifying, and torturing my beloved Lord. But glory and praise forever be to his unspeakable grace, that he has snatched me out of this abomination, and still continues to uphold and strengthen me daily in the true faith, although I am altogether ungrateful.

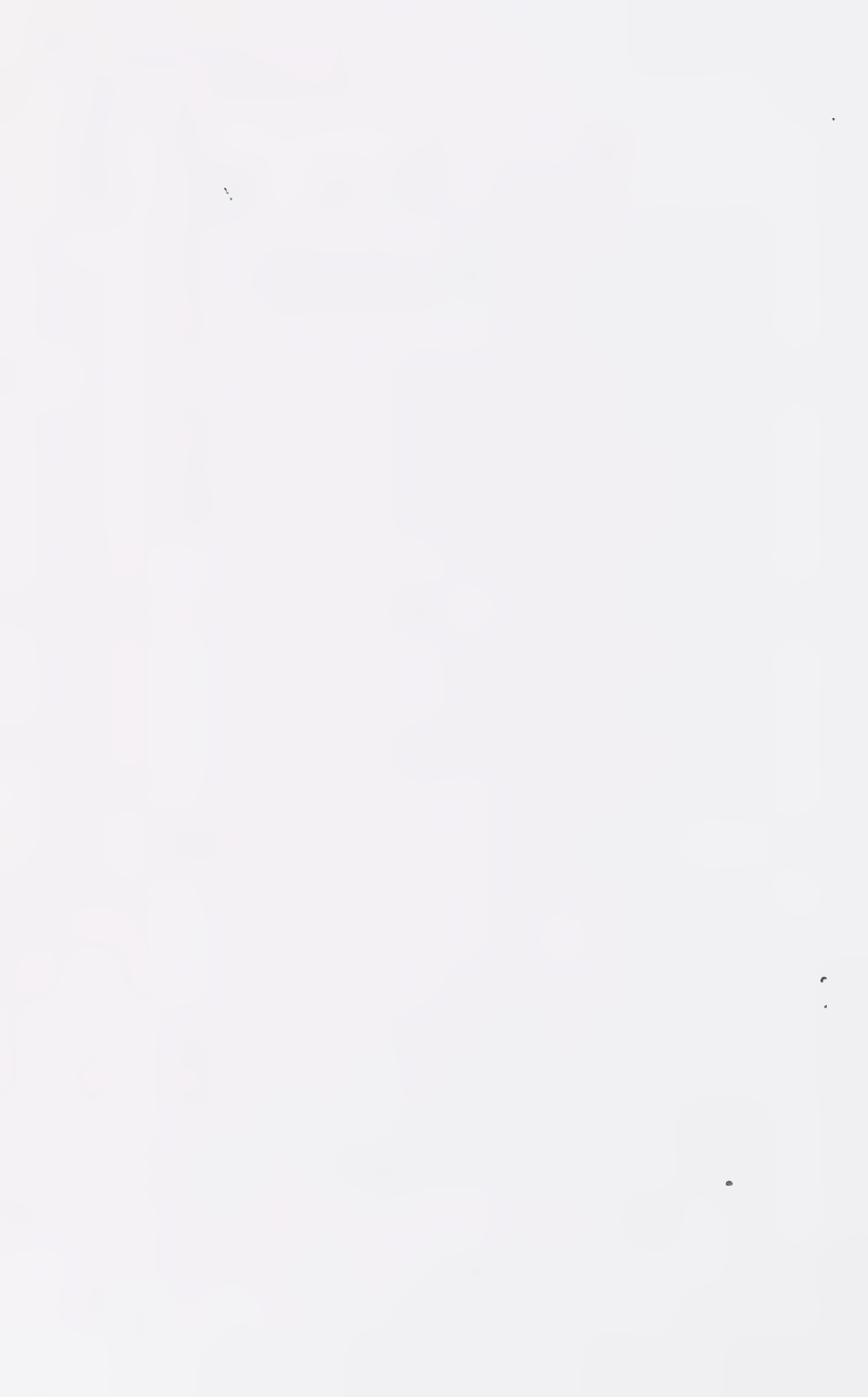
540. Accordingly I have advised, and still advise people to leave the convents and monasteries, and come out into the true Christian order, so as to escape from the abominations of the mass and affected sanctity,—as chastity, poverty, obedience,—by which they hope to be saved. For as laudable as it was in the infancy of the Christian church, to persist in a state of celibacy, it is equally worthy of detestation now, by these institutions, to deny the aid and grace of Christ; it is possible indeed to live in a state of celibacy and widowhood with chastity, independent of these detestable institutions.

541. Images, bells, robes for the mass, church ornaments, altars, candles, and the like, I regard as things indifferent; whoever wishes can omit them. Drawings, however, from the Scripture and from good histories, I consider useful; yet these should be left to the choice or option of every one; for I do not coincide with those who strip churches of such ornaments.

544. Finally, I believe in the resurrection of all the dead on the last day, both of the pious and the wicked, so that each one may receive in his body a retribution according to his deeds; and thus the righteous shall live

forever with Christ, but the wicked shall perish eternally with Satan and his angels. For I do not agree with those who teach, that the devils will finally be restored to happiness.

543. This is my creed; for thus all true Christians believe, and thus the holy Scriptures teach us. But of that which I have not fully treated here, my other writings will bear sufficient testimony, especially those which have been issued within the last four or five years. I pray that all pious hearts will bear me witness, and unite their prayers with mine, that I may persist in this faith, and conclude my life in its maintenance. For though, in consequence of persecution or the pangs of death, I might say something different,—which God, I hope, may prevent,—yet let such expressions be disregarded; and by this declaration I wish to have it publicly known, that any such expression will be incorrect, resulting from the influence of Satan. In this determination may my Lord and Savior Jesus Christ assist me: Blessed be his name forever. Amen.



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